

In this Number: **THE HABIT OF BEAUTY.**

Magazine of

THE **New Thought**

NAUTILUS

**SELF - HELP
THROUGH SELF KNOWLEDGE**

MARCH 1908



BENJAMIN FAY MILLS.
(See W. J. Colville's article page 36).

**-EDITED AND PUBLISHED BY-
ELIZABETH TOWNE AT HOLYOKE, MASS.**

W. V. RELMA

WONDERFUL FREE TRIAL OFFER OF THE

VIBRO-LIFE

THE LATEST, GREATEST VIBRATOR. NO ELECTRICITY. THE ONLY HAND-OPERATED VIBRATOR WITH INTERCHANGEABLE, FACIAL, BODY AND SCALP APPLICATIONS.



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VIBRO-LIFE
WITH APPLICATORS

get out of order, no expense for batteries or electric current. Small, light and convenient. Can be tucked in a hand satchel or a corner of the drawer in the dresser. Always ready for instant use, the requirements of each particular ailment, per speed directions furnished with each machine. This feature makes the Vibro-Life the only safe and satisfactory vibrator.

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Gentlemen: In reply to yours of recent date, I beg to say that the Vibrator I purchased from you has certainly benefited me wonderfully. I have been using it for indigestion and lame back. It has entirely cured the lame back and has made a great improvement on the indigestion. I might also add that my mother has used it for sciatic rheumatism. She says it is worth its weight in gold. E. L. O'CONNOR, Pres. E. L. O'Connor Mfg. Co. 520 W. 111th St., New York.

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VIBRO-LIFE USES NO ELECTRICITY

and can be operated by a child, merely by turning the crank. Through a marvelously simple invention, one turn of the handle yields 100 vibrations, two turns a second yields 12,000 vibrations a minute. Nothing to be tucked in a hand satchel or a corner of the drawer in the dresser. Always ready for instant use, the requirements of each particular ailment, per speed directions furnished with each machine. This feature makes the Vibro-Life the only safe and satisfactory vibrator.

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Gentlemen: I am returning to you by bearer my vibrator. I accidentally dropped it this morning and wish you would examine it to see whether it has been damaged any. If so kindly repair it and return it to me at the earliest possible moment, as I cannot do without it. I consider it just as necessary to a woman's toilet as a comb and brush.

MRS. G. L. CARPENTER, 134 E. 16th St., New York City.

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The Vibro-Life delights every one who tries it. You need a vibrator for health, appearance, or both. We know that the Vibro-Life is positively the best \$10.00 vibrator on the market. We know that if you try it, you will keep it. Hence we make you this **Special Trial Offer**: Send us \$8.00 and state that you are a reader of **The Nautilus**, and we will send you a complete \$10.00, handsomely nickel-plated Vibro-Life, with three applicators, and full directions for use, express prepaid. If you are not delighted with it, return it by express collect, within 7 days of receipt, and we will refund every cent you have paid us. Don't delay, as this offer may not appear again, and large sales are liable to exhaust our stock. Send your order now. Illustrated booklet on Vibration Free.

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When replying to advertisements please mention THE NAUTILUS.

TRANSCRIPT  PRINT.

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W. V. RELMA

NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

ATLANTIC CITY, N. J.—F. D. Martini, Palmist, Delaware ave. and Board Walk.

BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington ave.

BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.

CHICAGO, ILL.—Liberal Book Concern, 89 Washington street.

CHICAGO, ILL.—The Progressive Thinker, 40 Loomis street.

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DENVER, Col.—Dr. Alexander J. McL. Tyndall, Albany Hotel.

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KANSAS CITY, Mo.—Mrs. Emily Solomon, 411-412 Hall Bldg.

LONDON, England—Higher Thought Center, 10 Cheniston Gardens, W.

LONDON, England—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C.

LONDON, England—New Thought Pub. Co., Ltd., T. W. Henry, Mgr., Temple Chambers, Temple ave., E. C.

LOS ANGELES, CAL.—Dawson's Bookshop, 713 South Broadway.

LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 So. Broadway.

LOS ANGELES, Cal.—The Ramona Book Store, 516 South Broadway.

MELBOURNE, Australia—Miss E. R. Hinge, 115 Collins street, Austral Bldg.

NEW YORK CITY—New Thought College-Free Reading Room, 1011 Carnegie Hall.

PITTSBURG, Pa.—"The Health Engineer," Suite 701 to 705 Carl building, corner Wood and Ross ave., Wilkesburg Sta., P. O. Box 174.

PORTLAND, Ore.—W. E. Jones, 291 Alder street.

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SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.

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SAN FRANCISCO, Cal.—Occult Book Co., 1710 Divisadero, near Sutter.

SEATTLE, Wash.—Thomas A. Barnes & Co., 1325 Third ave.

SEATTLE, Wash.—W. H. Wilson & Co., 903 Pike street.

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SYDNEY, AUSTRALIA—Progressive Thought Library Co., 5 Moore street.

TOLEDO, Ohio—Progressive Book Company, 417 Adams street.

TOLEDO, Ohio—Mrs. Anna L. Stoeckly, 622 Navarre avenue E.

TORONTO, Can.—W. H. Evans, 357½ Yonge street.

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A volume of the latest and some of the best of Ella Wheeler Wilcox's beautiful poems. Paper, 50 cents; silk cloth bound, price 90 cents, postpaid.

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Ninety-six pages, heavy paper binding; price 50 cents.

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Compiled and portions of it written by Suzanne Wardlaw.

A "birthday book," "year book" and "every day" book combined. Gives zodiacal sign, precious stones, colors, flowers, musical composers, and special sentiment for every month, with appropriate quotation for each day of the year. A little beauty, heavy finished paper, rich red silk cloth stamped in white leaf, 130 pages, and blank pages for further sentiments. Size 4½x8 inches. Price \$1.10 postpaid.

Any of these books sent postpaid on receipt of price. Order of

ELIZABETH TOWNE, Holyoke, Mass.

When replying to advertisements please mention THE NAUTILUS.

Nautilus News.*

BY THE EDITORS.

**OUR 1908
EASTER NUMBER.**

Our Easter cover for *Nautilus* will be a surprise, and I think, a delight to our readers.

The special picture is all ready now, and everybody exclaims over it. Wait until you see it!

First, there is a beautiful new poem by Ella Wheeler Wilcox, "Forward," with a picture that looks most like her of any I have seen.

There will be a special "Meditation" by Florence Morse Kingsley.

An article on the "Living-Forever Habit," by Elizabeth Towne. An answer to many inquiries.

"Cosmic Reticece," by Eleanor Kirk.

The first half of a thoughtful and helpful article on "Controversy," by our old favorite, Floyd B. Wilson.

"Life Vibrations and Foods," a unique view of the matter by Frances H. Lyon. Many new ideas and helpful suggestions. I asked Frances to tell us a little about herself, and her letter is so good and concise I am giving it to you almost entire. Read "From a New Contributor," in Little Visits department, of this *Nautilus*.

In our Easter number will appear an interesting view of Mrs. Catherine Tingley's work and works at Point Loma, Cal., as seen by our Karl von Wiegand. With the article will appear three unique special photographic views of the buildings and people, sent us by Mr. von Wiegand.

There are some other splendid things slated for our Easter number, but I must not mention them lest something has to be left out. We are so crowded for space every time, and our readers object almost unanimously to our making *Nautilus* larger. So we have to be content with making it better instead of larger! We put in the best stuff and send the next best back to the writers!

**NEW
SUBSCRIPTIONS
AND PRIZES.**

Are you working for one of those gold watches? Or a correspondence course? Or a set of china? You can have them all if you want! There are no ifs about it—send in a certain definite number of new subscriptions for *The Nautilus*, and the prizes are yours. Read about it on page 64 of February *Nautilus*. You have until next November to earn your prizes—or longer if you need it! Begin now!

Do you want some copies of our prospectus for 1908 to show your friends when asking subscriptions? We will send them free.

And be sure to tell your friends about our splendid new thought serial story, "The Way Out," by Grace MacGowan Cooke, that begins in our next. *Everybody* will enjoy that story. There are young folks and older ones in it, troubles, adventures, fun, a love story or two, clean and sweet, an expose of life in those southern cotton mills, and—the way out. And there the new thought shines and attracts and instructs as only the personal side of new

(Continued on Page 2.)

When replying to advertisements please mention THE NAUTILUS.



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**MRS. GRAHAM'S
Quick Hair Restorer.**

Restores gray hair to its original color in a few days, making it glossy and beautiful. (Best for brown, dark brown or black hair no more than one-third gray.) Absolutely harmless. Price \$1.00. At dealers, or by express prepaid. Send 10c for a trial bottle and booklet "About the Hair."

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**HOW TO
BREATHE**

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**HEALTH, STRENGTH
and ENDURANCE.**

Read "Lung and Muscle Culture," the most instructive book ever published on the vital subject of

BREATHING AND EXERCISE.

64 pages. Fully illustrated. 200,000 already sold. Correct and incorrect breathing described by diagrams, etc. Book sent on receipt of 10 cents.

P. von BOECKMANN, R. S.,

841 Bristol Bldg., 500 5th Ave., New York City.

thought can. This story will show a good many people the way out of more hells than cotton mills. Tell your friends about it.

WANTS A RANCH! Last spring we mentioned in this column that Grace MacGowan Cooke and her sister Alice MacGowan wanted to lease a suburban house in New York. Grace says she received the love-liest offers in answer to that notice. And now she wants us to make known another want of theirs. Their plans for the coming summer call for a ranch home down somewhere in Arizona, New Mexico or California, for Grace, Alice, two children and a stenographer; a nice place, big as all outdoors, good board,

plenty of horses to ride and the washing all done for them. Grace says she has tried ranch life before and knows how to dress for it, but she draws the line at washing even a pocket handkerchief! Some of our readers must be living on just the sort of ranch Grace wants to find. If so write her at Douglaston, L. I., N. Y., and tell her about it. And do it soon, for Grace plans well ahead.

WAS IT YOUR CHECK? Recently we received a check on Mount Morris Bank, New York, made out for \$1.50, and dated January 25, 1908. No name is signed, and we can't locate the sender just now, though we may later. Will the friend who banks with the Mount Morris please send us a signed check to take the place of this?

"Never rains but it pours." Another check got lost in the mails this month. It was made out on some bank in Sioux City, Iowa, for \$1.00, and went to our bank November 15, last. It was lost before reaching Sioux City. Will our friends who bank at Sioux City try to locate this for us and write us about it? Here's hoping.

"As we say in Ireland: 'May the road rise wid ye and shrike ye in the heels' to help you along." More power to your commonsense metaphysical teaching. I had a good laugh over your 'hyology' answer in Nautilus, to the new thought lady who mentally entered the personality of the bugs and drove them over to the neighbors. I know the meaning of the psychic forces and their deep meaning too, and because I do I see the necessity of keeping the fine balance between the objective and subjective in us.

"I am glad to see too that Nautilus is teaching more of the Living God and less of vibration—the latter being only part of the working process of faith. They have fine vibrations in an old-fashioned Methodist meeting without knowing it. Perhaps you will wake them up to its truth; but none the less is it important to wake up those who have made idols of their own mentality, and placed 'mental suggestion' among the gods of old. As a member of the undenominational Church of the Living God I find you and yours very helpful. The top of the morning to you all at Netop."—MARGARET BLAKE ROBINSON.

NOVELS YOU WANT

A selected list of books, all classics, no rubbish. Any book in the following list will be sent post-paid anywhere for 25 cents.

The Scarlet Letter, by Hawthorne. (The best book on this list.)

Rhoda Fleming, by George Meredith. (Gladstone's favorite novel.)

Dr. Jekyll and Mr. Hyde, by Stevenson. (Read, never forgotten.)

Esther Waters, by George Moore. (Strong—fearfully strong—story.)

Cashel Byron's Profession, by George Bernard Shaw. (Famous Shaw's most famous book.)

Lorna Doone, by Blackmore. (Easily the best selling novel ever written.)

Father Goriot, by Balzac. (The second best book on this list.)

Jane Eyre, by Charlotte Bronte. (An acknowledged masterpiece.)

Cranford, by William Gaskell. (A book fragrant as lavender.)

Anna Lombard, by Victoria Cross. (A very realistic novel.)

Diana of the Crossways, by George Meredith. (A justly famous novel.)

The Story of an African Farm, by Olive Schreiner. (Over 800,000 have been sold.)

The First Violin, by Jessie Fothergill. (Over 800,000 have been sold.)

Cousin Pons, by Balzac. (A classic.)

Toilers of the Sea, by Victor Hugo. (A classic.)

The Man Who Laughs, by Victor Hugo. (A classic.)

The Rubaiyat of Omar Khayyam. (Fitzgerald's.)

Special Offer, any Six \$1.00

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THE "BUY-YOUR-BOOKS-BY-MAIL" AGENCY,
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Note.—Our specialty—the books you want but can't get in your home town. "It's in print we'll get it for you"—write us for any desired book. We want your book business.

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The Realization of Health and Success

By ELIZABETH TOWNE.

These four printed lessons are designed to aid and benefit those who are seeking health and success by new thought methods. They are written in plain, practical style, easily understood, and have been of great benefit to many people.

Listen to this report from a woman who has been traveling around and could not give full and regular time to the study:

"The Lessons are invaluable. They have done me a world of good, although I have not given them a fair trial, because I have been traveling from one place to another ever since I began their use. I am going to begin over again now I am settled."—Mrs. S., Chicago.

Here is another letter, from a man up in Canada, who has found great benefit in the use of these lessons for both his wife and himself:

"This has been my best month since I started in business. And I have had great success sending out my

Good Will in the case of my wife, whom I told you had been injured in an accident. She has made great progress this month. Please send me Lesson Four."

And here are others who, bless the day these Lessons were written:

"I have reveled in love and good-will thoughts, and a wonderful peace has come into my life."—Mrs. D. L. T.

"Since I have been using the Lessons and your books I can see and feel a decided change in myself; I seem to feel that I have been 'born again.'"—Miss LAURA J.

These lessons are given free with a \$3.00 order for books.

Write for further particulars and testimonials, including "The Experience of a Chicago Man" who used the lessons with remarkable results in the way of success wrested from seeming failure.

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A Fine Fountain .. Pen .. FREE



How would you like a fine, self-filling Fountain Pen for yourself or to use as a gift?

We have just come across the neatest thing in this line we have ever seen, an automatic filler, good generous gold pen with best iridium tip, hard rubber, and neat style.

And the cutest device for self-filling: Stick the pen point in the inkwell, blow in a little hole at the other end, wipe off your pen, and there you are. Blowing compresses a little soft rubber sack within the pen, and suction does the rest!

I sent one of these pens to Chester, down at Lehigh College, and after weeks of hard usage, he says it's a corker; one of the best pens, and neatest filler he has used! And he has used and lost a lot, including makes from Waterman down.

This new pen is manufactured to sell for \$2.00, and I have made arrangements to supply it to our readers free as a premium. And you can have as many of them as you please on the terms stated.

Send us only **TWO NEW** subscribers to **THE NAUTILUS** and we will mail you one of these pens free and postpaid. \$4.00 value for \$2.00.

Or, send us **one new** subscriber and 50 cents additional for the pen—\$3.00 value for \$1.50.

The supply of pens may not last long, so order right away, if you want one, two, or more! Subscriptions may go to any new address, but no two to any one address.

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ELIZABETH TOWNE,
Holyoke, Mass.

Wonderful

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This is the regular Edison Outfit—a fine instrument—but we equip it besides at a very small increase in price with our special **PARLOR GRAND** hand decorated horn and other **PARLOR GRAND** equipment. This is all pictured in our special circular which we send free



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Try this great latest style phonograph in your home; play the beautiful Edison gold moulded records, and if then you do not care to keep the outfit, return it at our expense. We do not charge you one cent for the trial.

\$2.00 a Month now buys a genuine Edison phonograph, easiest possible payments at rock-bottom prices—and no interest on payments. Our beautiful catalog quotes absolutely rock-bottom prices—the magnificent latest style Outfit No. 5—at about one fourth the cost of inferior imitations.

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This Marvelous Health Vibrator

FOR MAN, WOMAN AND CHILD

Relieves All Suffering

Cures Disease

It Is The Lambert Snyder Vibrator

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THERE IS ONLY ONE CURE—CIRCULATION.

When you hurt yourself you instinctively rub the spot. When your head aches you rub your temples. Why? Because vibration is Nature's own remedy, and rubbing is Nature's crude way of creating vibrations and starting the blood to going. Disease is only another name for congestion. Where there is disease or pain there you will find the blood congested and stagnant. There can be no pain or disease where the red blood flows in a rich and steady stream. Good circulation means good health. Congested circulation means disease and pain.



THE LAMBERT SNYDER VIBRATOR

is the greatest medical discovery of the Twentieth Century, is a light, compact instrument, weighs twenty ounces, can be operated by yourself with one hand by moving the steel head over the rigid steel rod, and can be placed in contact with any part of the body, and is capable of giving 50,000 vibrations per minute—100 times more than is possible with the most expert master of massage. It is Nature's own remedy developed and concentrated, and with one minute's use sends the red blood rushing into the congested parts, removing all disease and pain.

ENDORSED BY PHYSICIANS.

The Lambert Snyder Vibrator is used and endorsed by noted physicians because it is based on scientific principles of health. It cures by removing the cause, forcing the red blood through the congested parts at once. Don't pour drugs into your stomach for a pain in the knee or back; the trouble is not there.

WHAT IT DOES TO DISEASE AND PAIN.

Rheumatism, Sciatica, Lumbago, Gout, etc., are caused by uric acid in the blood in the form of urate of soda. This acid, through poor circulation at some particular part, gets stopped on its way through the system and congregating, causes pain. Apply the Vibrator to the spot and you will relieve the congestion and get relief at once.

Deafness, Head Noises, Ringing in the Ears, in most cases, are caused by the thickening of the inner membrane through catarrh or colds. To cure this vibration is the only thing, as it is the only way to reach the inner ear drum and loosen up the hard wax or foreign matter, so sound may penetrate to the drum.

Stomach Trouble, Indigestion, Constipation, etc., are caused by the food not properly digesting; it lacks necessary saliva and gastric juices, thus creating congestion in the stomach; forming gases, causing pains, bad breath, etc. Apply the Vibrator to the stomach; it settles the food down, releases the gases, regulates the action and brings about relief instantly.

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Neuralgia,	Earache,	Weak Heart,	Varicocele,	

and early stages of Bright's Disease, and a large number too numerous to mention.

DEVELOPMENT OF THE BUST.

An undeveloped bust is brought about by poor nourishment, tight lacing, or run down health. Apply the Vibrator a few minutes each day and your breast, neck and arms soon fill out and become firm, round and healthy. It forces the blood through the famished parts.

A Few of Our Many Testimonials.

No matter what town or city in the United States you live in, we can send you the names of satisfied customers who are using the Vibrator.

I suffered from severe rheumatism, which made my hands and arms swell and caused me pain beyond description. I bought your Vibrator, and the first application of it reduced the swelling and conquered the pain so much that I was able to get a good night's sleep. Since then I have stopped all medicines and use only the Vibrator. C. C. WARREN, 68 Virginia Avenue, Jersey City, N. J.

Lambert Snyder Co.

October 20, 1906.

Gentlemen: I received your Vibrator and my hearing was so bad I could not hear a watch tick. I can now hear a watch tick holding it a distance from the ear and can hear sounds that I have not heard in years. I have spent a good deal of money for ear drums and other things, but your Vibrator has done me more good than them all. ROBERT IRVING, 122 Gooding Street, Lockport, N. Y.

WARNING—Do not be imposed on by the free trial offer of the so-called battery Vibrators as they are worthless and only produce a slight oscillation. The Lambert Snyder Vibrator is the only Vibrator in the world that gives true Rhythmic Vibration, and we can prove it.

Try our Vibrator for seven days—**If It Brings Relief, If It Cures You, If It Does What We Claim for It—KEEP IT.** If not, send it back and we will refund your money.

FOR A LIMITED TIME WE WILL SELL OUR \$5.00 VIBRATOR AT \$2.00, OR MAILED ON RECEIPT OF \$2.00, POSTPAID.

FREE. Our new book on Vibration, fully illustrated. It tells you what has and is being done by vibration. Our book is a plain, commonsense argument. Send for it today. It costs you nothing.

Electric Vibrators—All Kinds. Don't Wait. Don't Suffer.

LAMBERT SNYDER CO., Dept. 16A, 41 West 24th St., New York

Read Grace MacGowan Cooke's New Serial—Begins in April Number.

THE NAUTILUS.

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THE NAUTILUS.

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These Are
NAUTILUS
Contributors
for 1907-8.
Others
Coming!

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REMOVING WRINKLES

FOOD SCIENCE CURED HIM

HALF-STARVED, RHEUMATIC AND ANAEMIC, HE GAINED
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New York, January 28, 1908.

MR. EUGENE CHRISTIAN.

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ROBERT H. ARNOLD, 238 W. 124th St.

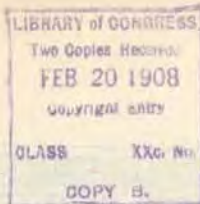
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Eugene Christian Food Scientist
Room 89, 7 E. 41st St., NEW YORK



"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY.
One Dollar a Year.

MARCH, 1908.

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Editorials.

By Elizabeth.

WHEN WORRIED. When I become worried and anxious under an accumulation of trials I get so bilious it takes two doses of calomel and other things to get me straight again. Can you suggest a better remedy? I know you will say, "Don't worry." Ordinarily I do not, but sometimes just can't help it.—*A Nautilus Reader.*

Yes, if troubles are big you "just can't help worrying" to some extent. Unless you have reached a state where there are no troubles—where circumstances are lessons to be learned through turning evils to beautiful results. And even then there *might* be things that one "couldn't help worrying about."

But you can reduce worry to a minimum, and throw it off quickly as possible.

When you can't command your mind, control your body.

Worry produces biliousness every time. Worry long enough and hard enough and you will have a bilious spell whether you were ever "subject" to such or not.

The liver must have *Joy Thought* to work it; and joy thought flies when worry enters.

Another thing that tends to biliousness is eating too much and too rich food.

A third thing is shallow breathing; induced by lack of fresh air and exercise.

THE CURE. The cure, then, is plainly "indicated," as a doctor would say: When you "can't help worrying" (1) Take the laughing exercise

three times a day to produce Joy Thought; (2) Eat half as much food as usual, let that be of the plainest and chewed with consideration and thoroughness; (3) Take five or ten minutes of vigorous gymnastics three or four times a day—vigorous enough to set the blood racing and the lungs blowing.

In addition, keep your mind as free from worry as you can, but at times when you "just can't" be sure to displace the worry thoughts by *positive* statements of "It's all RIGHT—it IS!"—"Everything is *working for good*—it IS!"—"Some day I shall be *glad* of it all—I SHALL!" Deny the truth of the worry ideas and *insist* upon the GOOD in everything.

The laugh cure? Just go away by yourself and *laugh*. No matter how you *feel* go through all the motions of hearty, side-splitting laughter! Laughter that shakes you from top to toe! Do it vigorously, with a *will*, for several minutes at a time. Of course you can do it all silently if you need to, but do it with a will. Stand before the looking glass and see how artistically you can *act* laughter, whether feeling it or not. The ludicrousness of your looks in the glass will help!

All this laughing, affirming, plain living and exercise will do far more for you than simply displace the worry thoughts for the time being. Such prac-

THE BOTTOM OF WORRY.

Editorials.

By Elizabeth.

tice will fill you with new mental and physical energy that will make it impossible for you to see things to worry about. Don't you know it is *weakness* that causes worry? Things that are mountains to you at one time are mere specks when you are full of the energy that can be *let into* you at any time by the course of treatment I have outlined.

Worry thought makes your aura a *blue cloud* through which all things loom fearfully. The laugh cure and fresh air and exercise disperse the cloud, and behold, it is clear day.

A BOY ON A FARM. We have a boy in our family who gives any amount of trouble by lying in bed in the morning. At intervals he will get up early and attend to his work, but, as you see, he cannot be *depended upon*. When he does get up early he is all right and a good worker, much interested in his business. His mother and I, his aunt, have tried persuasion, entreaty and reproach, but all to no avail. The habit seems gaining strength. When we expostulate he is like a stone man, will not speak except to say, "You are telling me no news, you will do me no good." He is moody and depressed much of the time, though he can be sunny and cheerful. What can we do for him?—MARY, California.

That looks so easy to me! You see, the thing for him to do is to establish the habit of getting up early *every* morning. The habit of shouldering his responsibilities and not leaving them for someone else to look after. At the present time he has not will enough to overcome his lethargy, his inertia. So you want to pursue some course that will rouse his will to activity in that particular direction.

The most helpful thing I find in this line is a reward. Offer him a good inducement to get up every single morning, for say two weeks, and attend to his duties without having to be called, or reminded, and without once being late. A little money will probably do

it. Then at the end of two weeks offer him another reward to continue for two weeks more. Or make it a month the next time, with a little larger reward.

Keep on doing this for a number of months until the *habit* is formed. I know this will work, for I have tried it. I used to do such things years ago, but at that time I didn't know you had to keep it up until the habit was set.

The first thing for you to do is to realize that the young man is no more *to blame*, than you are to blame for your short-comings which are of course very different from his, but are none the less short-comings. *Everybody* would do better if something would only rouse his will to greater exertion and keep it roused until the new activity becomes a habit.

I wonder if that young man does not feel sort of sulky and abused about something! I know of nothing that will make people less responsible and efficient than such a feeling of being abused; a feeling that the world is against them. Has he some desires that are being thwarted in some way? Try to find his desires and let him feel that you are ready and willing to help him along in gratifying them. It may be that you can reach him through some desire of his *without* offering money. But I would offer money if I couldn't think of anything else.

And I don't know but I would offer money anyway. There is nothing that adds to a young man's self-respect like having a little money to do with just exactly as he pleases.

And self-respect is the basis of right action in any line. If this boy had self-respect enough it would rouse his will to attend to his work. *Treat him respectfully* and let him earn money rewards of

Editorials.

By Elizabeth.

his own, and he will be a new creature. Whatever the reward you offer, let him know that you are going to hold *exactly* to the agreement, and then see that you do it. Don't explain things to him, simply say that if he will do so and so, you will give him a certain sum of money, or a certain privilege, or certain help, whatever it may be. Say it with a smile and leave it to do its work. Or better, write it out in a little note, and make it as humorous as you can, and leave him to accept it after he has thought it over. Good plan to write it down, then there can be no crawling out of the agreement. I have used this plan with excellent results.

As you see that "persuasion, entreaty and reproach" do no good, be sure that you and his mother have self-command enough to indulge in them no more. They not only do no good, but they set him in his way by still further lowering his self-respect and paralyzing his *want-to*. Just try giving a reward, and be sure you make it *big* enough to really influence him. Of course the habit *will* gain strength if it is not broken, and it will spoil his life. I want you and his mother to realize that it is a very important thing, and that *no* reward is too great for you to offer, that you can possibly compass.

REWARDS. There are people who imagine that folks ought to be "good for nothing"—that rewards are not right. This is a mistaken idea. As long as we are imperfect we must be appealed to as we are, not as we *ought* to be. Life is all the time rewarding us to do certain things, and we do them in much better spirit for the reward, than we do when compelled. Life knows that

we must *get results*, and that any means is the right means that will really *wake our will* to right effort.

Don't tell other people about your offer of reward for right action. He may tell those things, or keep them to himself. As for yourself, keep mum. If he gets laughed at he *might* back out just to show that he can. He wouldn't be a boy if he didn't—unless he is decidedly combative.

In addition to this you and his mother can *affirm* for him the things you desire. Take time every day and go into the silence, get right yourself, and then affirm very positively that he *has* self-control, that he *wants* to get up promptly and attend to all his duties, that he *WILL* do all these things. Affirm this over and over, very positively. Then dismiss it from your mind and act as nearly as possible as if he really did it every time.

Never mind his lapses if there are any. Don't overlook a lapse, but let him begin over again if he will. Raise the size of the reward if you must. Just remember that it is like learning to play on the piano, there may be many slips, but practice makes perfect in the end.

Keep on with your rewards until the habit is formed.

FARM WAGES. Perhaps you and his mother have the qualities that the young man lacks, in which case you have very likely imposed your will on him so that his own will has never grown strong by exercise. Get at his will *from the inside*—help him to find an incentive *to want* to do these things.

I wonder if that boy is properly paid for what he does, or do the people for whom he works just give him his board

Editorials.

By Elizabeth.

and clothes, or something like that! He ought to have regular wages for doing certain work, and then the reward should be in addition, for doing his duty *every time*. Do you see the point? If he gets no definite wages for his work I don't blame him a bit for getting so mad and sulky that he has not energy enough to get out of bed. And I know that a great many farm hands are treated in just the way I have indicated, and I believe that is one of the reasons why they either leave the farm in the end, or stay there and become next door to driveling idiots.

TO REGULATE OPTOMETRY.

The Massachusetts Optical Society, per Briggs S. Palmer, Boston, chairman legislative committee, requests the press to help influence the legislature to pass "An Act to Regulate the Practice of Optometry"—with a commission of five men at \$5.00 a day and expenses to decide whether a man is an optometrist, an oculist, an optician or just a plain quack. It seems there are all kinds trying to fit glasses. Most of the doctors are merely oculists or eye doctors, they say; while most of the optometrists, men who understand the laws of refraction of light and can fit glasses are not M. D.'s at all. Then there are the opticians, whom both M. D.'s and optometrists say have no business to fit glasses at all, only to make up the glasses according to prescription of optometrist or M. D.

The M. D.'s or most of them, are bitterly opposed to the proposed act; they want a law of their own to declare glasses a medicine to be prescribed only by licensed physicians—whether they know anything about the laws of refraction of light, or not. Optometrists declare glasses are not a medicine, and have

no effect on eyes; that glasses merely affect the light rays, not the eyes. The opticians—well, you can't hear them for the hubbub of optometrists and oculists.

In the meantime they all keep on fitting and misfitting a sleepy, crosseyed and confiding public.

The worst fizzle of an eyeglass fitter I know of is a specialist who points to the most imposing optometrist and M. D. credentials on his walls, and who considers himself the only and original in his line. His practice is very extensive. Out of four cases I know of who went to him, every one's glasses were misfits. One was an old lady, who had "outgrown" several pairs of glasses furnished by another eyeglass fitter one hundred miles away. This diplomaed specialist's new glasses were a far worse fit than the old ones she had outgrown. He tried again with no better success. Then he told the old lady's relatives that the new glasses fitted perfectly, the patient was merely cranky and couldn't be suited!—send her around again. She went. And came home and went to bed and cried herself sick. The next day it came out that that "specialist" had solemnly warned her that she had cataracts on both eyes, could never see any better and would soon be stone blind.

Her relatives refused to believe until she had consulted again the eyeglass-fitter who had known her so many years. So she journeyed one hundred miles to him. And came home happy as a lark, with new glasses she could see through, and the assurance from the old doctor that she had no more cataracts than she had had for forty years! That happened four years ago. The old lady still sees to thread her own needle, do

Editorials.

By Elizabeth.

the mending and read the *Sentinel*. The man who really fitted her with glasses is an oculist *only*, who fits and makes glasses without the aid of "optometry" or a medical diploma.

As far as I can see, we need "An Act to Regulate the Practice of Fitting Eye-Glasses" about as much as we need "An Act to Regulate the Fitting of Shoes," or "An Act to Regulate the Fitting of Corsets." In fact there is more need of the latter.

I can see reason in a law to compel a man to know something about drugs and their effects before he tries to administer them. Even a stomach pump can't quite overcome the ill effects of too much arsenic or calomel, once it is down.

But the patient himself must be the final judge as to the fit of eyeglasses, shoes or corsets.

If we are to have a law to regulate the fitting of eyeglasses let us give a gorgeous, gold-sealed diploma to every optician, oculist or optometrist who *satisfies his patrons*. And let's appoint a commission consisting of all eyeglass wearers, at nothing per day and find themselves. Let them solemnly vow to wear glasses that feel right—when they wear any—and to tell their friends what oculist, optometrist or optician knows the most about his business, keeps his office and paraphernalia cleanest and satisfies the most people who patronize him. This will regulate the whole traffic most effectively, and without expense, and encourage the eyeglass fitters to learn all they can, and keep clean, polite and obliging.

Besides encouraging eyeglass wearers to think for themselves.

No law can "regulate" the fitting of glasses. All the law *can* do is to awe poor foolish creatures into accepting a misfit as a fit—because the "optometrist" is licensed and knows his business forsooth.

Don't let us have an optometrists' trust, in addition to the medical one. We know when we can see through our glasses.

PROOF OF TELEPATHY. Thought transference and thought vibrations and telepathy are all interesting subjects, but how much reason have we for believing in them to any large extent? Suppose that there are thought vibrations. Think of the millions of them coming from human minds and from the universal mind. What a mix-up! Suppose a very sensitive person to be in a room with fifty other bright-minded people, and the fifty agree to fix their minds on a horse and say continually to themselves "a horse." If there is much truth in telepathy or thought-transference, etc., the person on whom all were concentrating should get the idea, and this sort of thing could be repeated again and again with like result and it would take but a short time to convince people, but as it is such experiments are so seldom successful that it is apparent that telepathy is a rare thing. Intimate friends many times find themselves thinking the same thought, but this can be accounted for on other grounds than telepathy. —WILLIAM S. BROWNE, Derby Ct.

They seek a sign and no sign is given! But that sign has been given thousands of times—to *them that believe*. And it didn't take fifty bright minds to do the trick either.

If you are incredulous you shut your mind against the thought sent. If you believe you receive, if the thought is definite enough.

The difficulty lies principally in *thinking definitely*, positively. Hazy mental pictures make indefinite vibrations that carry no meaning.

Use those lessons of Miss Price's, now running in *Nautilus*, and you can prove the truth of telepathy. He that *doeth* telepathy shall know what to believe—

Editorials.

By Elizabeth.

practise and keep your eyes open, and you will realize that telepathy *is*, and that you have been using it right along without knowing it.

You failed to see the truth of telepathy because you have allowed yourself to believe only in things you can smell, taste, see and hear.

There are inner eyes and ears. *Assume* they are there, and *use* them. Therein lies the proof.

There is a "mixup" of vibrations all about you. You *hear* some of them, *see* others, *feel* others, and by far the greater number you are entirely unconscious of, though they play all about and in and through you.

By stretching out toward the tree tops the giraffe grew a long neck. By stretching out your attention toward this as yet unfelt "mixup" of vibrations you will develop the faculties that sense them.

You train ears by listening, eyes by observation, by seeing. So you train your telepathic ears and eyes by listening and looking *in the thought realm*.

"And you grow by what you *accept*, not by what you *reject*!" Remember that.

**GRAY HAIRS AND
BAD TEETH.**

The causes of such have been explained time and again, in many different magazines. But people won't practice! What they are *really* looking for is somebody to not only tell

them, but to do the work for them—like Naaman of old.

When a woman reaches fifty-five years of age without a gray hair, it is a sign she has *from youth* lived a healthy, active outdoor life, thinking and acting straight ahead without undue fretting and vacillation. If she hasn't lived the active, *natural* life *from youth* there is no kind of thought that will save her from premature grayness and store teeth.

The secret of good hair lies in *good circulation and deep breathing*, with not too much fret or fear.

The active natural life induces *all* these.

Go among the Indians—who live as I describe—and you will find black hair at fifty-five and sixty and later. The same among the Chinese and Japanese.

Sedentary, indoor lives beget grayness, baldness and every other ill, including the bad teeth.

THOUGHTS ALONE add no cubits to stature, no solidity to teeth, no pigment to hair follicles.

USE your body or it atrophies, is the law of life.

If you have neglected to use your body, never mind. *It is never too late to begin.* Judicious fasting, plain living and thorough mastication, full breathing and vigorous exercise will stir circulation to do its work. Never too late to grow teeth or turn hair to its youthful color, and make nerves so strong you couldn't fret if you tried.

Ah, March! we know thou art
Kind hearted, spite of ugly looks and threats,
And out of sight, art nursing April's violets!

—Helen Hunt.



The Broken Sword.



Fight ever on: this earthly stuff
If used God's way will be enough.
Face to the firing-line, O friend:
Fight out life's battle to the end.

One soldier, when the fight was red,
Threw down his broken sword and fled:
Another snatched it, won the day,
With what his comrade flung away!

—Edwin Markham.

White Lies and Freedom.

GRACE MAC GOWAN COOKE.

PART II.

The Truth at Home.



Beyond our need for truth in the family comes a need for truth in the larger family—society.

I do not particularly deprecate polite lies. They are better than malicious lies. It is true that the speech of society is insincere. It is true that there has been a jargon, a lingo brought about by the artificial arrangements of our social life, which has in it neither truth nor much sense.

Yet this is a small matter beside the fundamentally untruthful attitude which society holds toward life and its serious issues. Women, impractical creatures, have had the building of the social structure, the framing of its laws.

They demand that life be idealized for them. Good, so far. But, in society—instead of attempting to raise the reality toward their ideal, they sit down—like children playing at “go to see,” and “tea-party” and make believe.

The social ideal everywhere is the froth that crowns itself society in our great centers of wealth. In these circles everybody is rich and idle.

Very well then all our poor souls, who need the money and effort they thus waste, must imitate the gowns, the pursuits, the ideals, but worst of all the point of view of these rich idlers.

People situated thus can't truthfully attempt to be society folk. It takes heart's blood to eke out an income which is strained by children's needs, replacing outworn little shoes and receiving school

bills, so that it may cover the elegant follies upon which rich people choose to spend their spare cash.

And in the end, the woman who has made this effort is left with a heartful of aches, a head full of false values and estimates, and a depleted pocket book.

The truth would free her. The acceptance of the fact that all women (in America) are born free and equal, but that most of them live to find a difference in station.

Beyond the world of love, which is the family, and the larger family of society, we come to the economic and business relations of mankind. Would the truth free you there? Is the truth possible at all times in business? The answer to this is the enormous businesses which are being built up in the modern world upon exactly honest dealings.

The great retail businesses, those which come directly in contact with many people, are finding that exact honesty and frankness pays.

The employee who is absolutely honest, desiring to give a day's work for a day's wage, is a free man. He can look his employer and the world in the eye. He wants no more than is due to him, and God and his fellow man will see that he gets it. He is in the most powerful majority—the majority of truth.

The artisan who is trying to make three-quarters of a day look like a day, to slight his work, to give the appearance of devotion and deny the fact, is everybody's dog. He is in fear continually of being found out at this or that petty trick. The truth would free him.

The merchant who takes leave of truth in his dealings with the public, is under their displeasure—he is uneasy, he is subservient in his efforts to maintain good will between himself and the cus-

tomers with whom he knows he has not dealt fairly. The truth would free him.

The man, woman, or child who wants more of life than he earns has put himself at once in a dishonest attitude. There will never be freedom till he embraces truth, and says of each venture as he sends it forth, "If this is worthy to succeed, I am glad. If it is unworthy, it can but fail and come back to me in a lesson which will teach me how to do the thing right."

You must have a pull with the teacher to succeed in school—is that so? My dear children, nothing worse can happen to you than to have what is slangily called, "a pull with the teacher." For if the teacher favors you, and you do not master your studies—who is robbed? You. Nobody but you.

You must have a pull to get this or that position, later in life.

Ah, but how about maintaining it? It is not success to get the position. It would be success to be worthy of it—and fail to get it. For this big, modern world is looking—looking—looking everywhere for excellence. If you are excellent in any line you could scarcely hide the fact so as to escape success.

I am asked continually if it doesn't take a pull to succeed in my profession. It does, but the pulling is all at the desk, and consists of doing the very best work you can. Of course you may see persons whose excellence you do not appreciate go past you on what the slang of the day calls "a pull with the editor." But content yourself. A thing like that must be temporary—and after all it is not your affair. If you have done something worthy, and shown courage and industry in getting it before the right people, you have expressed yourself in truth and wisdom, and you may depend upon the results exactly as you depend upon the results of the great natural laws, exactly as the farmer depends on the rotations of the seasons, or as we

float logs to mill by our knowledge that water runs down hill and not up.

I am a little shy of coupling the words truth and politics. They seem to go together somewhat as oil and water do.

The very words policy—politic—mean that one does not say the truth, but the thing which his little glimmer of subjective intelligence leads him to suppose will be successful.

And yet even politics is being purified. I noticed a little item in a New York paper the other day concerning the American school of diplomacy, which has received the breezy title of "Shirt-sleeve Diplomacy."

The statement was that America had no diplomatic families, in which, from father to son, were handed down the traditions of indirection and finesse in dealing.

We, as a people ought to be thankful that this is so. What of an interview—a dozen interviews between diplomats, when war is raging, men are being slaughtered, and each side of the conference skirmishes with elaborate speeches which mean nothing, fearing lest the opponent know—what?—The truth. The thing which must in the end appear.

The truth. The one thing which is worth knowing. The thing which they bend all their training and energies—to utter?—No, to conceal.

The remarkable brevity of American diplomatic dealings has arisen from the fact that those carrying them forward had no idea of concealing the truth and no wish to do so. Truth, though a mighty thing, is small, short, sharp and quickly said.

It is notorious that the rank and file of machine politicians are enslaved by the corrupt methods in force.

Truth would make *them* free, you say, but how about the bosses?—Are they not free already, without truth?

A chief of slaves, is assuredly, and without any intent to play upon words,

the greatest slave of them all. The bosses have freedom—with the penitentiary always yawning, just ahead. The bosses have the kind of freedom which made one of their number, in New York, a few months ago, when an investigation of his department was threatened, go home to his handsome rooms, lock the door and leap from the window, to be dashed to death on the stone pavement a hundred feet below.

Such freedom may be worth giving up the truth for, but I doubt it.

In brief, truth is not only the most beautiful and powerful thing in the universe—it is the most profitable. The liar hugs himself over the belief that a lie well stuck to is as good as the truth—

and in the end he finds himself forced to lie, since truth itself becomes a lie on his lips, and he knows, back in his soul, that not one of his lies is believed.

The dishonest man counts his gains with glee, unaware, poor soul, that the same effort honestly applied would have brought him as much wealth and more comfort.

It pays to be honest. It pays to be honest in a merely material way. But oh, how much more does it pay to embrace and love truth! To enjoy her delightful companionship. To know that your record is a chained book in a temple, where all men may turn the leaves at will and find nothing which you would have withheld from them.

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XXIII.

COLOR IN THE VISIBLE AND INVISIBLE WORLD.

PART I.

All that exists, the whole visible Universe is a manifestation of Force, of vibratory energy differentiated not by velocity alone but by form; and every form has its color, as also its tone, or sound.

Thus certain colors are inseparably associated with certain forms of vibration, and, consequently, with conditions of substances. The *color is in the substance*, whether there be light by which to see it or all is darkness. For example: The potency of a drug or herb may be recognized by its color, and it will have exactly the same effect if administered in the dark as if taken in broadest daylight. Moreover, the form in which it is prepared may entirely conceal its normal color, but therein lies its power. In therapeutic color-treatment—chromopathy—the patient continues through

the darkness of the night to receive the restorative harmonizing vibrations of the color by which he is surrounded; and the effect of that color is from its explicit action upon the human sheaths.

Blue has been called the *negative* in nature which holds all things. Now, replacing "blue" with *indigo* we have an Occult truth. From the earliest ages Eastern philosophers have associated indigo with the spiritual, or higher mind of man (the Causal Body); but the curious properties of indigo have always been as well known to the practical dyer as to the Occultist. It is lighter than any known liquid and as long as it retains its color and nature it is insoluble even in ether. Therefore, the dyer must extract the blue by means of deoxidation.

In this process, called "setting the blue-vat" indigo gives us a perfect object lesson of the transformation in a substance according to its negative or positive conditions. When being made

soluble indigo loses its *apparent* color in proportion as the oxygen departs, becoming perfectly white in solution. Goods dipped in the white liquid are then hung in the air, when they swiftly turn blue as the indigo in them is oxidized. Repeated immersion in the blue vat gives every shade of blue from "sky" to "navy." As long as dyeing remained an art (until commercialized by the introduction of aniline dyes), indigo was considered the only real blue dye (the woad of Gaul and Britain was a northern indigo and acted similarly); and with red, yellow, and brown, furnished the dyer with the natural substances from which he could make all the shades, tints, and hues his art required.

As you know that the earth vibration, *Prithivi*, is yellow, it is of interest in this study of the *Tattvas* to add one bit more of dyer's lore. Herbs which yield yellow dyes are the commonest ones in forest and field. They were called by our forefathers, "greening weeds," because green was obtained by dyeing the stuff first in the indigo-vat, and then greening it to the desired shade in yellow dye. Now, just as *Akasha* is the omnipresent *Tattva*, synthesizing all others, so indigo corresponds with *Akasha* not merely symbolically, but because it is *Akashic* and holds other colors in synthesis.

You understand that the seven colors of the solar spectrum—the so-called prismatic colors—distinguish the seven Logoi one from another; hence they are emanations from and manifest the characteristics of the Seven Hierarchies of Being, "each of which," says Mme. Blavatsky, "has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding principle." This statement confirms all the planetary correspond-

ences and influences explained in earlier chapters.

As every Hierarchy is itself septenary, the permutations in colors are myriad, but the ruling or distinguishing color of a Hierarchy gives the hue to that septenary, for its influence is paramount. To this infinite gamut of color in the realm of Nature the solar spectrum itself bears witness, for long ago, Sir David Brewster succeeded in counting not seven only but 2,000 Fraunhofer lines which registered as many distinct tints and hues of color. Only the *Tattvic* Law can explain these as visualizing the varied geometrical forms of etheric vibrations. The seven prismatic colors correspond to simple, or primary forms, and their infinite variations to permutations of these.

Up to this point, though you have studied only the five-fold nature of the *Tattvas*, every opportunity has been seized to impress upon you that they are vehicles for a higher, directing and overruling force,—that they are differentiated forms of that one dual force. As far as you know them, the *Tattvas* correspond from *Prithivi* up to *Akasha* with the lower five sheaths. The logical mind at once demands: Are there not then seven *Tattvas*?

Yes, or no, according to the definition we give the word. If we restrict it to "an elemental condition of matter," there are but five; if we adhere to our higher signification, "a form of motion," that is, force within substance, there are seven. In the Upanishads, emphasis is everywhere given to the "five elements," and when a sixth principle is mentioned, it is consciousness or understanding. If seven are enumerated, both of these faculties are included. In the *Dharma Shashtra* this explicit statement is made: "With the minute particles of the five perishable elements, every existing thing has been formed in

its sequence and order." Who or what is the Former? The highest Principle. This is a very clear distinction which should be kept in mind.

Intuitively we know there must be seven forces corresponding with the seven sheaths; so we seek to identify the two upper sheaths with what the fine inner sense has foreseen,—the Omnipresent Spirit, Atma, and its individualized ray, the human soul,—the forces behind all force, and penetrating all. Thus, the sixth and seventh *Tattvas* correspond to Buddhi and Atma—soul and Spirit. The latter is described by Mme. Blavatsky as "the Auric Envelope impregnated with the light of Atma."

Naturally, these two higher *Tattvas* are as concealed from the average mortal as are the sixth and seventh senses from the materialistic mind; for just as *Akasha*—the all-pervading ether of space—has become cognizable only to comparatively recent science, and is yet but half understood, a baffling paradox, so men generally cannot yet grasp the power and significance of the higher principles and the planes of consciousness to which they will lead.

Until shortly before she was taken from her work here, Mme. Blavatsky was not permitted to reveal any information concerning the *Tattvas*. The embargo was, however, removed in time for her to state some facts in the appendix to the last edition of the "Secret Doctrine," where she gives the names and powers of the higher *Tattvas*. She explains: "The doctrine of the seven *Tattvas* (the principles of the Universe and also of man) was held in great sacredness and, therefore, secrecy in days of old, by the Brahmans, who have now almost forgotten the teachings. Yet it is taught to this day in the schools beyond the Himalayan Range."

The sixth *Tattva* is *Anupādaka*, described as "The first differentiation on the plane of being, or that which is born by transformation from something higher than itself." It is the first garment, or sheath, of the spirit, and the color is

said to be yellow. This I believe is its positive phase, and that negatively it is violet, which identifies it with Mercury whose phases correspond. The seventh *Tattva* is *Adi*, the primordial universal Force. It is the vehicle containing potentially all things—Spirit-substance, Force and Matter.

"In Esoteric Cosmogony," says Mme. Blavatsky, "it is the Force which we refer to as proceeding from the First or Unmanifested Logos—Spiritual substance." The Sanskrit meaning of the word is "first," and in the Upanishads *Adi* is described as "The first, i. e., *Om*."

As nearly as we can comprehend in our present stage of evolution, this highest principle is a ray, a spark from God's self, which permeates the entire being, radiating from center to circumference. This makes perfectly clear and realizable St. Paul's affirmation that "He be not far from every one of us: For in Him, we live and move and have our being."

This one out-going energy is differentiated in the sheath but *not in itself*. It is the Will of God; and man's will, when controlled by wisdom and understanding, shares in this spiritual power. This is the conquest of the Argus of fate.

If you comprehend what this implies, you will be convinced beyond the possibility of forgetting, that Higher Manas—well named the Causal Body—has power to mould every cell, molecule, and atom in the lower sheaths to whatever measure of purity and harmony the soul may dictate.

You already realize that the physical self which you know best is a sensitive harp played upon by myriads of vibrating waves. The Principles, or sheaths, are the tones in the human octave; and the individual keynote is the tone and has the color of the Principle most highly developed. The self clearly proclaims itself, its stage of progress or evolution through the colors which permeate it through and through, and radiate in its enveloping aura.

A Treatment for Grippe

(Or Any Infectious Disease)



"Take counsel together, and it (sickness) shall come to naught; speak the word, and it shall not stand; for God is with us!"

"Thou shalt decree a thing, and it shall be established unto thee."

I DENY emphatically that I have the grippe, or that the grippe has me. I am Spirit, and Spirit is not—can not be touched with the foulness of infection. I am aware of my oneness with God. I live continually in Him; my being cannot be separated from His eternal being. I am clean, whole, well, through the word of His truth, which at this moment penetrates every atom of my being with clear white light.

The source of fever and inflammation which is apparent in my body lies in the animal mind, which cannot be depended upon to tell the truth about anything. I deny the truth of its statements, and affirm what is real and eternally true of my true self. I decree that I am and always shall be perfectly whole, and I direct and order my body to manifest health, and I command my animal mind to cease from troubling me.

—Florence Morse Kingsley.

Phyris, Phrena and Phylos.

BY EDGAR LUCIEN LARKIN.

MYSTIC PSYCHOLOGY FOR WOMEN.

II.



I confess to the reader that I am writing, wandering and wondering in supernal realms, in this the Thought Universe. All my life has been devoted to astronomical study and writing. The one great standing perpetually overwhelming thing, ever influencing the mind of an astronomer is space. Never ending, interminable, eternal and infinite space. Always, upon opening the great dome of the observatory and taking position at the wondrous telescope to begin a night's exploration of the celestial sphere, a space impression develops in the mind. An astronomer is never free from this; and he feels himself to be in the center of the universe of space. How shall I describe the sensation? There is no word; perhaps space-pressure will convey a shade of meaning. One must study these unfathomable deeps with a large telescope to even begin to understand. When looking at a star whose image is of the size of the finest needle point, one realizes that it is a giant sun far larger than ours, and sunk into such depths that its light moving at the known speed of 186,380 miles per second requires a thousand years to reach the earth, the force of space-pressure comes on apace, and bears down, as it were, on the mind. And the crushing increases when the humble astronomer realizes that the mathematical name of

the earth is zero—nothing, so inconceivably small in comparison with the mass of the sidereal structure that it is simply nothing. Now, as I write and revel in the vast realm of mind, I feel the same sense of space-pressure, or something as overwhelming as when peering into interstellar space with the great lenses. I assure you, my dear reader, that mind is greater, more majestic and mysterious, more intricate, unfathomable and wonderful than all else in the universe. And today the ablest mentalists have no trace of a clue as to what it is, the nature of mind being unknown. To me each added hour of study devoted to this mystery serves but to increase and confirm my set belief that thought is a flux and flow of corpuscles into and out of cells in the brain. And along on the external surface of the filaments extending from the cells into the soft brain material, growing finer and finer until they are lost to the microscope. These corpuscles are made of negative electricity; and when we think, these minute bodies are nascent.

According to Thompson's book a negative corpuscle of electricity becomes detached from its orbit round about a positive, that is, born, becomes nascent. It at once seeks of its own volition, a union with another positive. This separating and uniting constitutes the life of the entire universe and all it contains. This whole matter is astounding, for a word in the ancient Latin language, and the latest science are involved together, and that word is nascent—birth-nature. In other words we are digging near the base of nature, guided by a word, as well as direct research in an electrical laboratory. A negative corpuscle becomes nascent in

the inconceivably short time it occupies in leaving a positive corpuscle. It is then active, nascent, free electricity. Now a free corpuscle is known to be the most formidable entity in nature. When a free negative corpuscle unites with another positive one a new atom of matter is produced and has the chemical properties due to the kind of atom it is, but has no properties of free electricity. It is a remarkable thing that nascent, nascent, nature and birth are words bound together in the primordial deeps of that mystery, human speech.

Corpuscles are prodigious workers, makers, carriers and builders. Heat, light, attraction, repulsion, magnetism, ordinary electrical phenomena, chemistry, chemical likes and dislikes are all due to the revolutions of negative corpuscles around positive ones, and by flights, at great speeds of these from atom to atom. The process of detachment of negative corpuscles from union with positive in atoms is called ionization, and is in perpetual activity in all that part of the universe known. To these effects of revolutions of corpuscles may now be added two more—life and mind. Of course I cannot give rigid mathematical or experimental proof that thought is a motion of electrical negative corpuscles, but I believe it with all the intensity of belief in the law of gravitation. It is now known that life is an electro-chemical process or action. And everything discovered day by day in mentological laboratories, in electro-chemical and electro-mental research points surely and inevitably to the one conclusion, that mind, thought, will, personality, all, are electro-chemical actions and nothing else besides. All parts of the surfaces of brains of animals and many of human also, have been explored by electrodes, the terminals of sources of electricity, and nerves as well. They all respond to current, as well as static electricity; so now it is well recognized that a human body is merely an electro-chemical machine, body, brain and the entire nervous system.

Phyris revealed in J. J. Thompson's marvelous new book, "The Corpus-

cular Theory of Matter," and the very words blazed their way into the deeps of her mind. In her school days she often wondered when studying ordinary chemistry about the hopelessly inconceivable smallness of the atoms of hydrogen, the lightest body then known. But now she is filled with wonder to behold the magnificent proofs given by Thompson that one atom of hydrogen is 1,700 times more massive than a corpuscle! She believes that these constitute "mind stuff." In Chapter I, it was shown that Phyris has so long and so intently studied and concentrated on introspection, that she is now able to explore the labyrinths of her own mind, what a singular expression, she really explores her personality, herself. But of late she has concentrated her entire mental powers on another equally wonderful thing—association. She is sure that she is on the right road, a devious pathway to be sure, but it leads to the center of the mental maze. She is now engaged in a no less work than that of tracing every word that bears on mind back to primeval roots. This is one of the most important lines of research ever taken up. She has learned how to receive. This word receive is of mighty import. But she receives from her sister Phrena. I am now writing in an obscure region of the maze; and must ask not only the indulgence, but the aid of the reader. I do not understand Phyris, and cannot comprehend her insight into these arcane things.

Much less can I hope to understand Phrena. I have personified the secondary personality of Phyris under the name Phrena. For the mind is surely dual. Each brain hemisphere is without doubt the seat of a mind. These are doubtless complementary to each other. The remarkable property of Phyris is her singular ability to sense Phrena, that is, to be conscious of her existence. Not at all times, but at occasional and irregular periods. I suspect that Phyris acquired this exceedingly valuable property by her intense and long continued concentration

on introspection. For introspection is a maze, a science of itself, one filled with surpassing wonders. One month before the events about to be recounted, Phyris read that amazing book, "A Dweller on Two Planets" all day and a night, without stopping, until the last word was reached. This book filled her mind with limitless wonder. Since then she has read Thomson's book twice, but on the day these strange things occurred she was reading the new book, "Immunochemistry," by the great Swedish scientist Svante Arrhenius. During the past year she has been delving into a number of late works on the brain. Her eyes flew over the printed words of Arrhenius, and she was oblivious to all the universe outside the book, completely absorbed in wonderland, in mystical regions of the mind. Her table is always covered with writing paper, and on the, to her, eventful day, she happened to have a pencil in her hand which was resting on the loose sheets of paper as she read. She felt a strange sensation in the hand, but so intent was her mind on the book, that she paid no attention to it at first, but kept on reading. Soon, the sensation became far more intense. She looked at her hand, when, behold! she saw it writing! She was startled beyond expression. With an incredible fascination, she watched the motion of her own hand. Strange to relate, the message was in the heavy writing of a man, using large letters totally unlike the writing of Phyris. Slowly, but with great precision of the letters, this writing appeared: "Phyris, study the Corpus Callosum in the brain. Explore the mysteries of Catalysis. Signed Phylos." She was astounded, for she at once remembered that the mighty author of the book, "A Dweller on Two Planets," caused the hand of an unlearned youth aged eighteen years, named Frederick S. Oliver, to sign Phylos when the wonderful book was finished. Here are Mr. Oliver's own words: "When a little past seventeen years of age, 'Phylos, the Esoterist,' took me actively in charge. For a year my occult perception educated me by means of 'mental talks.' In 1883, in sight of Mount Shasta, Cal., the author began to have me write what he

told me." p. xi. The boy's mother recently told me that her son was alone in the forest at the base of Shasta prospecting for a mine. He was about to make a note of a corner stake in a little blank book. But his hand began to write what is now Chapter II of the remarkable book. This automatic writing was kept up during two years until the book now containing 424 pages, was complete. Every particular of the two years' writing is now in possession of Mrs. Mary E. Manley Oliver, 415 North Fremont street, Los Angeles, Cal.

Then the clear and active mind of Phyris began racing with incredible speed. Strange thoughts surged and dashed through her brain. Suddenly she received a strong impression from Phrena whose suggestion was that she examine her hand. She did, and found hand and wrist completely anaesthetic and devoid of sensation. She thrust a needle into it without feeling and without the appearance of blood. This condition lasted about ten minutes when normal states were restored. After having read the message over and over, Phyris flew to her library to see if any book mentioned catalysis. Not one was found. She had never heard the word. Then to the dictionary: "Catalysis, a chemical action brought about in a compound by an agent that of itself remains stable." Then she wrote in her list of books to be ordered thus: "Book on Catalysis." With intense emotion the wondering girl hurried over every book she had treating of the brain. She read on and on until midnight every word on the corpus callosum. Fascination with the fibers in this strange broad white band extending from one hemisphere of the brain to the other grew minute by minute. She could think of nothing but electrical conductors, having read Thomson's book three times, and the Dweller on Two Planets twice. Like a flash she thought she saw how she received impressions from Phrena, and wondered if Phrena received from her. Going into the house at one a. m., she retired, and soon dreamed of the stupendous mystery—the writing of Phylos.—*Lowe Observatory, Echo Mountain, Cal., January, '08.*

The Habit of Beauty.

ADELAIDE KEEN.



The keynote of these articles is Thackeray's great sentence on habit and destiny. "Sow a thought, you reap a word; sow a word you reap an act; sow an act you reap a habit; sow a habit, you reap a destiny!" Now we are in bonds to bad habits and

curse Fate, or else, we are so highly civilized by our own efforts or those of our ancestors, that we are enjoying the benefits of right ones. The criminal, musing at the foot of the scaffold, can trace his decadence, in a concentrated or scattered set of bad habits. He has all or most of the ill habits of animals and savages; dirt, heartlessness, dishonesty, immorality and total lack of principle. If his parents had trained him to gentleness, honesty, integrity and industry, etc., his ending would have been happy and honored.

So, habits useful to our daily pleasure, that innocent joys which belongs to the children of God and brothers of Christ, can be formed at will. You can be beautiful, healthy, wealthy, cheerful and beloved, all from habits of thought, and thought means action, and action, character, and character, destiny.

The habit of beauty can be gained by anyone. That sounds absurd but if you are brave, nothing is impossible. As Napoleon said, "There shall be no Alps!" There shall be no disease,

spiritual or material, to blur the shining of the lovely soul. When we worship beauty, wisdom or any great and pleasing thing, we are worshiping God, which is the perfect soul of all of us.

But we are so covered with obstructions and mistakes (sins) that we do not show forth as we will some day, maybe in another life. Anyhow, we can go ahead and clear away all in our power, and so, do wonders. It doth not yet appear what we shall be and the overwhelming beauty of the soul, given a *chance*, to shine, may astonish everyone.

It may take time? Time was made for slaves. For slaves of bad habits, yes, and good habits have no slaves, only masters, who create, out of void or chaos, order, beauty and all good.

After this ideal view, study the real, practical means to the habit of beauty. Beauty is royal, it commands, it inspires. Events obey! There are two forms of it, beauty of body and beauty of soul. We would add, of mind, but in this case, it can be included with soul. The opposite of beauty is ugliness or unharmony another word for disease. In the soul it means vice, or, mean faults which cloud the eyes, weaken the mouth, curve the back, shamble the gait and trace wrinkles of cunning and cruelty, of avarice and sensuality. Every vice is but a virtue carried to excess. Avarice is prudence carried too far, and so on. In the awakened and poised soul, there are no extremes, hence no vices. A great radiance shines from those windows, the eyes, and body, events and, of course, character, are slowly or suddenly transformed by the renewing of the mind.

In the soul, then, ugliness means anger, fear, greed, laziness, selfishness.

Most especially the latter for selfishness is the devil, just as love is God, or Christ to show what God is. The devil is the father of lies and no one tells himself so many lies as the selfish man, to excuse himself. If all of us were unselfish, this earth would be heaven. So, selfishness is the great sin, father of all others. Remove it and the soul grows and glows, like a taper lighting up this naughty old world. Unselfishness, like all virtues can be carried to a vice. Even Christ fled to the mountains to regain his strength, so we cannot give, without discretion, of love or money, either. Ugliness of body is the thing which causes murmur and doubt, because we can see that so plainly and alas, the seeds of it are deeply planted. Our souls were fresh and sweet, in baby guise, but disease, which means ugliness, dates far back, to ancestors who overate and bathed seldom or not at all, except at coming into or going out of this world.

The greatest physical enemy of beauty is struma. Ask any doctor if you doubt it. Struma comes from the Latin *struere*, or to heap up. Accumulated impurities are tearing tissue, blocking circulation, starving every organ of power to be strong and useful and lovely.

The ancients thought that the soul resided in the stomach or liver. They did not go far wrong. Health of body and soul demands pure, rich blood, to heal and cleanse. If struma has made the mucus lining of the stomach so tender, so weak in gastric juice, why, how can pure blood ever get a start, a chance to accumulate power to beautify? Disease is dirt, and that is only debris, or matter out of place. Its place is certainly not in a fine body, alert to work and to enjoy, to think, feel, create. Those imperfect features, undeveloped senses, are the result of poor blood,

starving its owner of the gift of life. That poor complexion and broken tissue in lungs, kidneys or glands, in cancer or consumption, are the effect of tubercles, or accumulated matter drawn from the blood and deposited in the weakest spot. There it proceeds to break down tissue and cause pain. That spot is really the cesspool of the stagnant stream. Not a pretty fancy but disease is not lovely in its effects.

You may have quite pure blood but irregular features and early decaying teeth; these show that the minerals in the system were insufficient or misdirected in their course during childhood. We need plenty of lime during infancy and none at all in maturity, or we have gouty effects, renal calculi and hardening of the arteries. Each man takes into his body, enough excess mineral matter, during an average lifetime, to form a marble image of himself. Of course, this lime, etc., cannot be dissolved and excreted by weak stomach, whose gastric juice has not its normal property; it cannot be acted upon by an engorged liver, clogged kidneys and distended bowels, to say nothing of lungs which never breathe deeply, nor blood which exercise seldom causes to circulate quickly. This is the route of disease, or bodily ugliness, indigestion and its fatal and inevitable train of events. Complications carry us off, but the foundation for them lies deep, in feeble constitutions which are weakened instead of strengthened, by our habits. Look around you and you will see but few people in their prime, for men from forty to sixty years, for women from thirty to fifty, free from chronic troubles, all of which originated in dyspepsia and neglected diseases of childhood. A rickety child is preparing for a gouty old age or even spinal trouble. Admitted, then, that we live artificially, on highly seasoned food, little exercise, ir-

regular bathing, shallow breathing and thoughts of fear and anger, which thoughts *must* go with poor health. We fear illness and death, we get angry at our ill luck when we feel bad, after headaches, etc. How can we win our birthright again, of health and freedom? We have sold it for a mess of pottage. It was a poor bargain. Even the unconscious transgressor suffers.

The simple life is the only one. Fruits will purify the blood and dissolve the lime deposits, especially if distilled water is used, far better than mercury or aloes. The skin must be vigorously scrubbed twice a day, once, certainly and either wet or dry friction. McFadden tells us of an old man who cured his consumption with dry friction and a hard brush. Why? Well, the inner organs were already weakened by overwork all except the lungs, which in consumption and catarrh, secrete mucus and exhaust themselves, just as any other overworked servant will go to pieces finally. If you call upon the skin to do extra duty, and *assist it* with friction its seven million pores will relieve the other parts, internally. New tissues can never be formed, with their new powers to cleanse and protect, unless the old tissues or organs have a good chance to rest. Is not that clear to anybody?

A celebrated French doctor is making a sensation in Paris now, by his mode of securing beauty to women. Paris worships beauty, and Paris is the home of rich dishes. Dr. Lucien Jaquet says that pretty children grow up homely and, of course, sickly, because they do not chew their food. That the nerves of the stomach are so irritated by stuffing and fermentation, that they show their condition in the face, by oily, then thickened or eruptive complexion. We used to think that a porous skin came from liver trouble and that dandelion pills would cure it. Many women have toiled

with face lotions, and found a new skin by fruit diet. Wet compresses and even electricity renew the skin, but the texture soon gets coarse. Many a refined nature "had to bear this cross" and all the time it was catarrh of the stomach, caused by not chewing the food. Invalids and babies are given soft foods, soups, purees and milk or eggs, with stewed fruit, and such fare should be eaten by all who are anxious for beautiful skins, bright eyes and symmetrical forms. Wrinkles come early to those who have dyspepsia. The finely chewed food satisfies normal hunger and relieves taxed digestion of its hard work. Metchnikoff, a Russian doctor, who advised everyone to live on sour milk, said that old age with its diseases can be retarded indefinitely, if only we can eliminate fermentation. Fermentation produces various acids, which, alone or combined, tear the vital organs and rob the blood of its power to upbuild.

Every eleven months, says Camille Flammarion, *not* every seven years, as the ancients said, our bodies are renewed, cell by cell, and given perfect conditions in diet, air, sunshine, water, exercise and right thinking, we should all grow exactly as beautiful and lovely as we choose.

But we don't and we won't, as long as we lack faith and will power. Better take one sandwich for your lunch and chew it well, than a long meal swallowed quickly. It is not what we eat but what we digest that nourishes us, as we have often heard and heeded not. If the inner organs and the skin are kept healthy by breathing exercise, friction and chewing, we can all sleep soundly and feel well.

The complexion of any woman who wants to look young, needs soap and hot water and liberal treatment with cold cream. This is the way to remove dust and erase lines, to fatten the cheeks and

make the skin clear and rosy. But all the other means of health must be kept up. It is all a habit, the habit of beauty, hard to form but easily retained. It takes but a short time daily to keep in trim. Wrong thinking and poor digestion must be corrected and then good grooming shows its effects.

You may say that proper diet will not cure cancer, or any organic trouble. Louis Cornaro, lived in Italy when feasting was the fashion, several centuries ago, and he came of a family that died young, of dissipation. At thirty-six he was a wreck, and he changed his habits. He ate but a pound of food a day and lived to over a hundred years of age, absolutely cured of every ailment. The fire of disease was raging within, breaking down tissue; the *fuel* of undigested food being removed, it went out and he was healed. His book is worth reading. He does not say that he chewed his food perfectly but we may be sure that he did and had to, in order to get any pleasure out of a reduced supply. We must eat just as much as our amount of gastric juice will dissolve, and it will be equal in amount to the saliva at that time. When the mouth waters, eat, to enjoy and be well. Chewing the food fine and long makes the saliva flow, and induces the stomach to do its part. When satisfied, cease eating at once. You will *feel* the food being taken into the system. It will be a lesson to you as our nurses said. Starchy food, grease, spices and

meats are not craved to excess, when we chew thoroughly. They are false foods, tempting to the weak. Salt meat and fish and pork, are especially bad for beauty. They contain little nourishment and give much labor to the system. It is like working all day in order to earn ten cents. So much for physical beauty.

Beauty of soul will transform a plain face, if the bodily means of health are used to eliminate obstructions. Cultivate charity to all, forget grievances and things which can't be helped. Let the dead past bury the dead, and rejoice in the living present. We must get *alive* in *every part*, to grow beauty, casting off dead cells and dead regrets and gaining the radiant poise which brings and retains enthusiasm, or the consciousness of "God with us." Each day is a new beginning.

The beauty of healthy and clean and lovable maturity, is just as attractive to love, and good times, and nice friends, and travel and pretty clothes, all we desire as the most girlish daintiness.

Those whom the gods love die young, for they never grow old.

And those whom the gods would kill, they first make mad. It is better to be mad and in a fool's paradise than to dwell in the hell of hopelessness. There is a wisdom of the foolishness, you know, and that wisdom lies in enjoying life, curing your bad habits, and being God's happy, healthy, obedient child. Of such are the kingdom of heaven, where beauty reigns with love.

*"We often fail by searching far and wide
For what lies close at hand. To serve our turn
We ask fair wind and favorable tide.
From the dead Danish sculptor let us learn
To make Occasion, not to be denied:
Against the sheer, precipitous mountain-side
Thorwaldsen carved his Lion at Lucerne."*

—Thomas Bailey Aldrich.

God: The Servant of Man.

WALLACE D. WATTLES.

PART III.

METHODS.

We now take up the question of the dirigibility of power. Can we apply the power of God to the solution of our own problems, and use it in overcoming our personal difficulties? I ask you to go back to the first article and find out what I mean by God—not only the All-permeating intelligence, the mind of the universe, but the All-permeating vital power—the life of the universe. That power which with intelligent directivity performs the functionings of the universe; is it dirigible by finite intelligence?

Yes, under certain conditions. The power which is manifested within your own bodies is not essentially different from the power displayed in the movements of the planets; it is all one. "It is God that worketh in you to will and to do;" your vital energy is one with the vital power of the universe. When you pick up a lead pencil or a crowbar you direct the universal power; and if you will create the right conditions you can direct it outside your body as well.

And what are the right conditions? Well, the first lies in the consideration of your own motive. You cannot direct the All-power to accomplish anything which is contrary to the dictates of the All-intelligence. You cannot divide God against himself; therefore, the first condition is a complete unity of your will with His will—the will to do the Will of God. "The Son doeth what he seeth the Father doing," said Jesus. "I am come not to do my own will, but His will." Just in so far as your work and your success will be worth while to God, you can command power, and your work, however small, is worth while if it con-

tributes to the fulfillment of the Eternal purpose. Examine your motives and hopes, now, and see if they are such that you can call, with perfect assurance, for the help of God.

Now, what is it that you want to do? Let us suppose that you have a business enterprise to put through, and you will need to influence the minds and obtain the consent of a great many men; or that you are a physician, and wish to heal a large number of patients; or that you wish to increase the love of husband or wife, or to influence and save a wayward child. For all these you may legitimately desire to command the power of God. And now, as to methods.

First, you must know what you are going to try to do. You are not going to ask God, in a general way to do something for you, using his own methods; you are going to select your own method, and apply the All-power to the work, consciously and purposefully. Go back to the preceding article and study it; that will tell you how to get knowledge. Be sure you are going to do the right thing before you try to turn on the power. Get knowledge first, for knowledge will give you the second great essential, which is faith. You may get knowledge without faith, but you cannot use power without faith. It is the calm, unwavering, continuous assertion of faith that turns on the power; a doubt shuts it off. "Without faith it is impossible to please God." You see the steps are three: First, to submit your will to God; second, to receive knowledge *from* God; and third, to assert your will *with* God. You surrender your will in order to get it back enlarged and made irresistible.

Well, you have gained your knowledge, and you are ready to begin. Hold in your mind the thought of the men

whose consent you wish to gain, and remember that the atmosphere which surrounds you and them is charged with irresistible power, which is at your disposal. You are calm, serene, poised and perfectly confident. "This is the right thing to do; it is the best thing for all of us, and you will all do it, my friends; you cannot help it, for my will is concentrating the All-power upon you; when I see you, you will give your ready assent to the proposition." Do not waver from this assertion, nor depart from this attitude of mind. You do not need to think of your men individually, unless you feel that one or more of them are specially unfriendly and hard to convince; in that case, concentrate on them a part of the time. Do not be in a hurry to see them personally; do the work first, and when you do go to see them, your attitude of calm conviction will be irresistibly convincing.

In healing the sick, remember that the atmosphere is vibrating with Life and healing power, and that your will can concentrate it upon and about your patients. Hold them continuously in mind, and draw the power to them. Bear in mind here, the value of the impression made by your personality and bearing upon others, and cultivate an outward appearance of calm confidence and power. When you are called to a case of extreme pain, do not get excited, or over-sympathetic; do not get in a hurry to relieve it. Do not hesitate to use external means, such as hot or cold applications or counter-irritants, massage or laying on of hands, or to give harmless medicines or home remedies; any or all of these may help you in controlling your own mind as well as that of your patient; but whatever material means you use, do not for an instant falter in your mental application of the All-power to the work in hand. It is that which really heals; all the other means are merely accessories.

Coming now to our next supposition, that you desire to win the love of a husband or wife, we find the elements somewhat different, and a change in methods necessary. Love cannot be commanded; it must be won. God Himself cannot make people love you unless you are lov-

able. It is foolish to complain that people do not love you as well as they ought. Nobody "ought" to love you; nobody is under any obligation to love you, and if they were, it would not make the least difference. It is a mistake to suppose that people can be made to love each other by commandments or obligations. Suppose the government should pass a law that every girl named Smith should love a man named Jones; would the power of the state be able to produce the desired affection in the hearts of those concerned? Before marriage we universally recognize the truth about love. The young man knows that his sweetheart is under no obligation to love him; and he sets to work to *win* her affections. He "courts" her; he puts on the best and nicest looking clothes he can get; he assumes the attitude of a gallant, courteous, tender gentleman. And the girl does the same thing—or the feminine equivalent of it; and so they win each other's love. That is the way they do it, and there is no other way to do it, either before or after marriage; the same methods which win love before marriage will keep and increase it afterward. There is a great deal of twaddle written about "affinities" and the evil of marriage for life; marriage for life is all right if one or both parties are not too lazy or too selfish to take a little trouble to keep what they have won; and the husband and wife who try as hard to "affinitize" after marriage as they did before will always succeed in doing so.

But when you have made yourself as lovely as possible, you can call to your aid the divine power, and divine peace; you can fill your home with it, and surround yourself with an atmosphere that will make you irresistibly attractive. Try it.

In the case of our fourth supposition, the general method of procedure is the same. Do not follow, watch, or spy upon the wayward one; and do not preach or scold, or lecture. Be yourself, what you would have him to be; and calmly, persistently and with faith concentrate the Power upon him until you have produced the mental condition you desire. "And what things soever ye desire when ye pray, believe that ye have them, and ye shall receive them."

The Power of Words.

BY WILLIAM E. TOWNE.

Words enslave and words make free.
They build up and they tear down.
They bring happiness, joy, health, or
misery, disease and woe.

Yet how recklessly, carelessly, thought-
lessly we toss them out into the great
universe of vibration, where they work
~~as that man watch they were sent.~~
ion was practiced in that day. The
beryl, however, seems to have been the
favorite stone, as it is to this day.

Maury in his "La magie et l'astrologie" mentions that in 1398 the faculty
of Theology in Paris formally con-
demned such practices as idolatry but
declares that they continued no less to
be the custom.

couragement, life, or it may wither and
sting and carry hate and death.

Words are direct messengers of the
Life Force.

When you use words you are playing
with your vital forces.

Is it little wonder that the wise ad-
monish us to think before we speak?

Is your mind chaotic? More than
likely you allow your thoughts and words
to find expression in a chaotic manner.

"Order is heaven's first law," and
this applies with double force to the use
of words.

The habit of spilling over in the
rambling, diffusive use of words is a
common cause of poverty and failure.

We sometimes receive letters from peo-
ple who are suffering from the most
stringent form of poverty. And in every
instance such letters are diffusive and
pointless beyond any reasonable measure.
They wander around and around and
never come to the point. They are very
sadly lacking in concentration.

Of course such a person cannot suc-
ceed.

If you are going to accomplish any
money-bringing work successfully, for
yourself or others, you must *come to the
point and stick there*, until the result is
accomplished.

If you waste your energies in a desert
of words, of course you will be lacking
in the power which attracts success and
enables you to do your work better than
your neighbor.

You discouraged and despondent ones,
begin to conserve your thoughts and
words. Look away from your troubles.
You can't get rid of them just by going
over and over them in your mind. In-
deed, you become hypnotized by them
and are *held right there*.

To free yourself turn your words and
thoughts into *constructive channels*.

Take some physical exercise, if there
is no useful work to do, then pitch in and
find something—anything, to do, for
yourself or others, and do it will-ing-ly—
with your will in it.

When you talk, let your words also be
constructive.

*Don't let your energies dribble out in
discouraged talk and fretful repinings.*

Let the Life Principle use you, and
do not obstruct its flow by *holding* your
mind and words in hypnotic bondage to
depressing, lifeless, useless, mental pic-
tures, which are not based upon truth.

The Truth is that the universe is filled
with LIFE; that you and I are ONE
with that Life; that it will manifest itself
through us freely if we welcome it and
do not cut it off through fear, doubt,
despair, hate, manifested by unwise
thinking and speaking.

"He whose spirit is without restraint
is like a city that is broken down and
hath no walls." The fear thoughts and
the doubt and the rubbish thoughts come

floating in like an army, and meeting no healthy, live, courageous, active, strong, conserved thought energies, they just possess the mind.

Use your thoughts and words freely and fully *where they will count*. But don't dribble them away in a thousand petty, useless, weak little repinings.

You don't have to make a tremendous and superhuman effort at self-control. Don't worry or strain over it.

Just keep within yourself and *let Life* live through you, and when you can use your words to some purpose, use them freely. Guide your thoughts into constructive channels, and instead of going over and over the hard things in your life, and the things you hate and fear, turn your face resolutely to the light and look for that which you desire, and ways and means to attain it.

The Art of C

BY KARL V.

In view of the revival of interest in Occult and Psychic science, it is rather remarkable that so little attention has been given to the investigation of the phenomena of Crystallomaney or "Crystal gazing," not only by those who are making scientific research along these lines, perchance to obtain some new answer from the "Sphinx"—the ever present problem of this life and future conscious existence—but by those who are endeavoring to unfold the faculty of "inner sight." Crystal-gazing or fixing the eyes and concentrating the mind upon a crystal ball or a black concave mirror, generally called a "Magic" or "Magnetic Mirror," has always been considered one of the easiest and most fascinating methods of attaining lucidity. Whether regarded in the light of the Spiritist theory, the means of transferring thoughts and pictures from the minds of others to your own or merely as a vehicle for bringing to the surface things from the subconscious stratum of your own mind, the fact remains that it is more interesting and less liable to be harmful than a score of other methods for attaining the same ends.

"Seeing," or divination by gazing into a pellucid globe, crystal ball, "Magic" mirror, precious stone, glass of water,

Before marriage we universally recognize the truth about love. The young man knows that his sweetheart is under no obligation to love him; and he sets to work to *win* her affections. He "courts" her; he puts on the best and nicest looking clothes he can get; he assumes the attitude of a gallant, courteous, tender gentleman. And the girl does the same thing—or the feminine equivalent of it; and so they win each other's love. That is *what* *they* *do* *it*, that of Joseph in Egypt, who was a "Seer of visions" from childhood. "The cup out of which my Lord drinketh and whereby he divineth" was the cherished possession that he concealed in the baggage of his brothers as an excuse to bring them back and hold one as hostage when they, after selling Joseph into Egypt, came to the Egyptian court in time of famine and failed to recognize their brother, who by reason of his ability to interpret visions had been raised by the Pharaoh to be the second in the land.

In Aspasia's famous letter to Pericles, the Athenian statesman and warrior, we read: "At the moment of placing my gifts at the feet of the Goddess, I ought, according to the advice of the priest, fix my gaze upon a mirror floating upon the wave of the fountain." Learned writers on the Aesclepiades Rites, in alluding to the floating mirror of Aspasia, have endeavored to show that it was used for inducing the trance state in those who brought their offerings to the Goddess. In classical times the see-

ing of pictures in brightly polished finger nails by fixing the eyes upon them, or what is known as Onychomancy, was much practiced. Classical history also contains many references to the use of the sword blade, a crystal ring, a bright buckle and a vase of water for the same purpose. St. Augustine relates how Pompilius saw demons in clear water, which shows that Hydromancy or gazing into clear water for clairvoyant vision was practiced in that day. The beryl, however, seems to have been the favorite stone, as it is to this day.

Maury in his "*La magie et l'astrologie*" mentions that in 1398 the faculty of Theology in Paris formally condemned such practices as idolatry but declares that they continued no less to be the custom.

In 1609 a Norman Sorcerer, Saint Germain, was burned on the *Palace de Greve* for having made "*Magie*" mirrors. Crystal-gazers in the 5th century were known as "*Specularlii*" and the Councils of a Synod about the middle of that century show that they were prevalent in Ireland.

Joseph Palsamo, the famous Cagliostro, entranced his subjects by having them gaze fixedly at a light placed behind a bottle of water. In a similar manner the Arabs used a round glass filled with oil, made so that a light shone through from the back. The Egyptians poured a black fluid in the palm of a boy or young woman "who had not known sin," and who was then directed to fix his or her gaze upon it. The Hindoos made a peculiar round, black, concave mirror which was much used by their Seers and in developing seership. Theirs perhaps, is the original genuine "*Magie*" mirror. The making of such a mirror by the Hindoos was attended with much mystic ceremonial and special preparation of the material used, in

which planetary positions and influence played an important part.

This brief reference to the historical aspect of Crystallomancy would hardly be complete without mentioning the famous stone of Dr. Dee, which he regarded so highly that he kept it in a chapel and since his death it has been placed in the British Museum.

Crystal-gazing is much more practiced in England than in this country, in fact, psychical research generally is on a better basis and has a better standing in England than in the United States.

Crystallomancy has, as already stated, several subdivisions. I can, however, in this brief article merely touch upon the two principal divisions—Crystal-gazing proper and Mirror-gazing.

For the former there is used a perfectly round ball either of beryl or genuine quartz crystal. The sizes range from that of a marble to that of a baseball. The latter size is preferable and gives better results than the smaller ones. Their cost, however, is from five to twenty dollars and I advise the experimenter to begin with something inexpensive until he or she knows what power may be possessed or can be developed in that direction. A glass ball, cube or pyramid, obtainable at any opticians, will answer, but I have found that a tumbler or finger bowl of clear glass filled with clear water makes the best substitute for a crystal and comes nearer to it in appearance. An incandescent electric light globe filled with water and tightly corked has some advantages because it can be laid away and used as often as desired, which cannot be readily done with a glass of water.

To those who prefer experimenting with a "*Magie*" or "*Magnetic Mirror*," I would suggest that they at first make their own before investing twenty dollars or more for an imported India

mirror. It might also be pertinent to here caution the experimenter against accepting without reservation and investigation, the claims of some sellers of crystals and mirrors, that they are genuine beryl or quartz crystal or imported mirrors from India, and paying fancy prices for them. A black mirror good enough for the beginner, can be made for two dollars or less. In this way the experimenter can, at a trifling cost, ascertain whether the crystal or black mirror is best suited to him or to her and which gives the best results. There are some who can "see" in one kind but get no results at all from the other. More seem to be able to "see" and get results in the black mirrors than in the crystals, but my observation and experiments with subjects has inclined me to the conclusion, although I am not yet prepared to assert it as a fact, that the visions in a crystal are of a higher order than are induced by the black mirror. As an illustration that every one cannot use both kinds, Aide de Nile, whom I regard as a Seeress of unusual high order and attainment and about whom I have written before, can see in the black mirrors, but after using one a few minutes she becomes intensely nervous and refuses to continue. In fact, she will not go near one, declaring that they attract or radiate a disturbing force or influence that is too low for her. A glass of water used as a crystal or a crystal itself, on the other hand, has a soothing and pleasing affect upon her, and the visions are much clearer, and of a more spiritual order. Her unusual powers, however, require no stimulation or extraneous medium or vehicle of expression. She never uses the crystal except at my request for experimental purposes. On the other hand another subject, a young man, with whom I have made many experiments, uses the black

mirror to best effect and obtains wonderful results from it.

A good experimental "Magic" mirror can be easily made from a glass reflector of the old-fashioned bracket or wall lamp. They are round, hollow and concave, giving a good depth. A few cents worth of oxalic acid poured inside will quickly dissolve the silvering, every speck of which must be carefully removed. It is then filled with asphaltum, a small can of which is obtainable for fifteen or twenty cents. Cork the opening tightly and you have an excellent Magnetic Mirror. Occult and mystic societies sometimes have a large magnetic mirror fitted with legs, around which a circle can sit. Some subjects claim that they obtain better results if a horseshoe magnet is placed under the mirror or the mirror is placed on a piece of lodestone or magnetic ore. Whether there is any scientific value to the use of lodestone or a magnet, I am not yet prepared to say, but if a subject believes it helps it is well to use it.

The crystal or mirror should be so placed when used that no strong or direct light falls upon it, and that there may be as little reflection as possible. Experiments have shown that a dim red light will add to the suggestiveness of depth in the black mirror. Some declare that moonlight is most effective with either the crystal or mirror. Unless used by several who are studying and experimenting together and are in perfect harmony, the crystal or mirror should never be touched by any one but the sitter. Every crystal-seer claims that use improves the crystal or mirror.

Persevering efforts alone will determine whether a person can or cannot develop crystal vision. Some who have good visualizing powers and strong, steady concentration and are naturally inclined to be psychic, succeed after com-

paratively few experiments, in seeing sufficiently to encourage them to continue. Others may have to sit fifteen minutes to half an hour once or twice daily for a month before observing anything, while some never do. It by no means follows that all sensitives and psychics become good crystal-seers any more than crystal-seers are good sensitives otherwise. It should be remembered that the ability and power to "see" must be developed in the person and does not lie in the crystal or mirror, the latter merely being the vehicle or means that reflects it to the mind or makes it visible. Hence any experiments with various colored lights is for the effect upon the mind rather than that on the crystal or glass, although it will be found that some of the latter are more sensitive than others.

What are crystal visions? That is a question that even the scientists have not been able to answer any more than they have been able to solve many other mysteries connected with the invisible realms and powers. Crystal visions, however, can be classified to some extent as follows:

Images of something unconsciously observed;

Things seen and heard but long forgotten;

Ideas and thoughts consciously or unconsciously acquired from others;

Telepathic vision or communications;

Clairvoyant, prophetic and symbolic visions.

Prophetic and symbolic visions are often in the manner reflected in the mir-

ror or crystal to the objective mind by the subconscious or subliminal mind or what the Theosophists and Occultists call the "Higher Self." The symbolism is sometimes deeply mystical and sublimely beautiful, at other times grotesque, varying, it seems, with the temperament, mental, moral, spiritual and physical condition of the percipient.

It requires an intuition highly developed, keen discrimination and analysis and a good judgment to determine whether a vision has a literal or symbolic application or merely an idle fancy; whether it emanates from the Seer himself, and is a reflection of some mental or spiritual condition, thought or idea in his mind or comes from some extraneous source. The best key to a symbol is the intuition. Unless that is developed to an unusual degree, long practice and a careful record for comparison alone will enable one to arrive at any satisfactory conclusions or correct solution.

The first indications usually observed in a black mirror are floating clouds, white mist rising out of the glass or what appears to be tiny stars reflected in the depths. This is often followed by beautiful pictures, faces and figures, fiery scrolls, letters and words. The ability to "see" is not infrequently followed by the development of Clairaudience, or the power to hear the clairvoyant images or figures speak.

NOTE—*The writer would be pleased to receive the record of experiences that any reader may have had with crystals or "Magic" mirrors. Address him at Berkeley, Cal.*

*"No man is born into the world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil."*

—Lowell.

To Make Yourself Valuable.

BY WILLIAM E. TOWNE.

Blessed—thrice blessed—is the man, woman or child who does his or her work *well*.

The worker who goes into a new field of endeavor can be reasonably sure of one direct course to success; and that is to do his work *well*.

As the immortal Fra Elbertus has remarked, such an one need not be astonished any day to find the sign painter putting his name alongside that of the members of the firm.

A large—very large—proportion of the energy of the leaders in any business enterprise is wasted because they must forever be on the alert, directing, guiding, *thinking for* those who do *not* do their work *well*, and who will not do it even *approximately* well unless they are watched with the vigilance which a hawk employs when the chickens are let loose for a morning walk.

Of course this is not always the fault of the workers, because many of them have never been trained—by their parents or others—to do things *well*, and many have never awakened to the importance and *necessity* of doing thorough work if their pay envelope is ever to fatten.

More people would do thorough work if they realized its *direct* benefit upon *themselves*.

Slip-shod work is *demoralizing*. He who indulges in it is bound to live more or less of a slip-shod life. His thinking gets out of plumb. As likely as any way he thinks he knows *just how* to reform his employers and the world in general.

But the only true reformer is the one who has learned to reform—re-form—himself, and to do his work well.

Did you ever know a real, first-class ranter who was also a good worker? Of

course not. Nobody ever saw such a monstrosity. The worker is too busy sawing wood and *looking to his own work* to waste his energy in mere froth.

But when he *does* express an idea, it is worthy of attention, because he has trained his mind and hands to do his work *well*. His mind is much more apt to be capable of thinging truth than that of the slip-shod dawdler.

It makes not the least difference whether you are working for yourself or others. The principle works just the same.

If you do your work *well* when working for yourself and away from the compulsion of a boss, you lay up riches—greater riches than you probably realize—whether you gain a large share of material wealth or not.

There is a distinct, ennobling, developing effect in work well done.

The woman who keeps her home in careful order, who washes her dishes *clean*, and keeps the children neat is bound to experience this effect no less than the woman artist or writer or sculptress.

It matters little *what* your work is, but it matters infinitely *how you do it*.

The man who slights his work because he thinks he is not paid enough for doing it, hurts himself more than he hurts anyone else.

You will never know real happiness nor find yourself in right relations with your environment until you work for work's sake—for the developing effect and the blessing which good work on any plane always brings.

The man who slights his work because he is working for another, the woman who lets the corners of her own home remain littered with dirt because she

doesn't "have to" clean them, are both *weakening their own powers* for accomplishment on any line.

Work well done is constructive. Sloppy work is destructive.

Do not risk fixing upon yourself the *habit* of doing inaccurate, careless work.

Work well done is in harmony with eternal law. Careless work leads to chaos.

Briefs.

BY WILLIAM E. TOWNE.

* * * The truth is, it is the *use* you make of life that determines whether or not you get satisfaction out of it. John Bunyan in prison, writing "The Pilgrim's Progress" was probably a great deal happier, all things considered, than any of the men who were responsible for placing him there.

* * * The tramp uses his physical energies (even though it be to no useful end apparently) in battling with cold and hunger, and he reaps his reward, such as it is, by enjoying a greater degree of freedom than most of us can claim, and by developing an appetite which requires no Peruna to render it effective. He gets more enjoyment out of life than the fretful hypochondriac who makes no *use* of his life forces.

* * * So I say that some useful work, something upon which you can exercise your creative power, is the first great essential to happiness, contentment and good health.

* * * Many a young girl just out of high school, is restless and unhappy because she has no active work to do. She may not know that this is what is wrong with her, but get her interested in any kind of work, get her energies to flowing in that direction, and see how much happier and brighter she will become.

* * * Is it any wonder that the idle rich go into all sorts of novel extravagances in their mad rush after sensation and amusement? And is it any wonder that so many of them become world-worn and disgusted with life? It is because their energies have no normal, useful outlet, and are turned back upon themselves thus creating abnormal developments and unnatural methods of living.

* * * We had a most exciting experience the other day connected with our summer cabin at Netop. Mr. Smith called up by telephone and said there was a man staying in our cabin. Said he and two car men crept up and looked in the window (a shutter being open) and that the man was lying on the bed asleep right then. Visions of tobacco juice, bugs and all sorts of live stock possessed us for a few minutes. Mr. Smith said send an officer out and bring the man in. A fearless and brave deputy sheriff was secured and he enlisted two beefy, brave and fearless assistants, and they proceeded to the cabin. With revolvers handy they crept up to the window and demanded that the villain come forth and surrender. All quiet. No movement on the bed. Could the man be dead? They could see him there, lying with his knees drawn up. One of the men climbed up and pried open a window, got in, unlocked the back door and admitted the others. Then they tremblingly advanced to the bed, turned down the sheets from the cold, stark form lying there, and found—four sofa pillows which had been covered with sheets to protect them from dust and dampness!

* * * There is no man so much to be pitied as the one who has small faith. For such an one is on the high-road to death. Only faith leads out constantly to new life.



Mrs. Militz.

some important phases of what is generally known as New, Higher or Progressive Thought, the Fellowship founded by Benjamin Fay Mills and Mary Russell Mills takes first place for publicity and numerical strength of following. Mr. Mills was for many years a prominent revivalist, but as he began to see his way toward proclaiming a larger faith than what is commonly accepted as Christian Orthodoxy, he gradually began to cut loose from former moorings and served many liberal religious congregations as minister in different parts of America till 1905, when he and his highly gifted wife decided to settle in Los Angeles and devote themselves to the upbuilding of a permanent monument which should be entirely unsectarian, and afford ample scope for numerous benevolent activities. What is now known as the Fellowship was solemnly inaugurated in Simpson's Auditorium early in February, 1906. Its present headquarters are in Blanchard Hall Building, which extends from Broadway to Hill street, between Second and Third streets, in the heart of the business district.

Sunday meetings are held in the large Blanchard Hall, usually attended by many hundred persons; all other gatherings are in the same building but in halls of lesser magnitude.

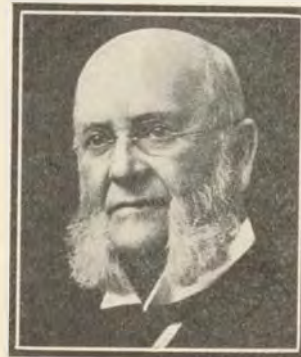
This is an association for encouraging trustful and unselfish living. Its motto is, "What is the loving thing to do?" There are four ministers, Mr. and Mrs. Mills, Reginald E. Blight and Charles Howard Mills. Fellowship rooms, 100-101 Blanchard Building, are open daily from 9 a. m. to 9 p. m. Meetings of many kinds are held almost daily, prominent among which are Emerson classes conducted by Mrs. Mills, which are always attended by as many people as can gain admission. Sunday School and Young Men's Lyceum meet at

Advanced Thought Movements in Los Angeles.

W. J. COLVILLE.

9.30 a. m., in separate rooms. Addresses are given by many distinguished educators from time to time which add greatly to the interest and value of this feature of the work. The large Sunday meetings begin at 11 a. m., and 7.45 p. m. Mr. Mills usually speaks when in the city. During his absence not only the three ministers but many distinguished visitors give lectures to the congregation. Good music is always a feature of the exercises.

The Metaphysical Library and Free Reading Room, 611 Grant building, corner Fourth street and Broadway, was founded by Miss Eleanor M. Reesberg, during February, 1902. Since that time it has been steadily growing till it is now in need of larger premises to house the books and papers and accommodate the large number of readers who besiege its door. It serves also as a class room in which courses of lessons have been given by at least fifty well known instructors in different branches of metaphysics and psychology. Miss Reesberg is a singularly capable business manager, and arranges lecture courses for various



Charles T. Wood.

authors and teachers most successfully in public halls of wide dimensions, as well as more privately for special instruction in the library. All the latest books on new thought, theosophy, and kindred topics are on the shelves, and the tables are strewn

with periodicals from all parts of the world. Regular hours for readers are from 12 to 8 p. m. Membership dues are very slight. All valuable books can be bought or borrowed. Healing meetings are open to the public on Thursdays at 8 p. m. The library is a head center for information, and does a truly noble work for students and inquirers. Testimonials to its worth are constantly accumulating. Among

those who have testified to its value are Dr. Alexander McIvor-Tyndall, B. Fay Mills and Baba Bharati, who established, before his return to India, a Krishna Home and Hindu Temple at 730 West Sixteenth street, which is still thriving. Prof. Charles Neilson, a renowned artist, and other highly capable expounders of the Vedanta philosophy lecture on



Mrs. Peasley.

Sunday evenings, and a goodly company of devoted women see that the home is not allowed to languish in its founder's absence.

A recent undertaking which promises to prove a great success is the University and Home of Applied Sciences, situated at East Hollywood, a charming and easily accessible suburb. The

situation of the building is superb, and all the appointments are excellent. Mr. W. H. Hoegee, owner of the property, has given the use of a magnificent house standing in nearly sixteen acres of ground for the use of the university. Flowers, fruits and vegetables of all varieties are grown in abundance, and nothing is left undone to make the home a truly restful and invigorating retreat for students in health, and for invalids in search of it. The work of the teachers and students is divided under twelve distinct heads: Physical culture, metaphysical—ancient and modern; psychology, comparative religion, astronomy, therapeutics, diet, horticulture, arts and crafts, the drama, literature, manufactures of domestic necessities. Dr. Hazeldine superintends the culinary arrangements with singular ability and presents a diet without meat unusually varied, palatable and nourishing. In this, as in all other branches of his widely eclectic work, he utilizes knowledge gained from traveling extensively in Egypt, Arabia, Morocco, India, and many other ancient and mystic lands. Prof. George T. Weaver, nerve culturist, is a profound thinker, deep student and successful practical demonstrator. Another prominent worker is Mrs. Lincoln who has had wide experience as a lecturer and is a most eloquent speaker and an intensely practical teacher who combines oriental philosophy with western science in a manner which must appeal to all broad minded truth seekers. Charles T. Wood, scientific astrologer, for-

merly of Boston, is corresponding secretary; he is a man of wide experience and varied knowledge. Dr. Julia Seton Sears, of Boston and New York, widely known as an author and teacher of mento-psychology, is also on the staff of professors.

Among special workers not connected with any organized society, Mrs. Rosalind Greene Peasley, 1417 Magnolia avenue, deserves honorable mention as a teacher of practical metaphysics. This lady takes high rank; her instructors being remarkably clear and in every way calculated to help students to self-development.

Mrs. Mary Orr is another much respected teacher who carries on a useful and gracious work which chiefly consists in teaching individuals to find themselves and enjoy their special work. Mrs. Orr works under the name of Practical Christianity at the "Truth Student's Center," and holds regular classes and open meetings also.

Another enthusiastic teacher and exponent of the law of one-ness as opposed to the idea of separate-ness is E. Gertrude Smith, 444 Custer avenue, who is arousing much interest by her public lectures and unique demonstrations of "Onomancy," the occult meaning and significance of the letters of our names.

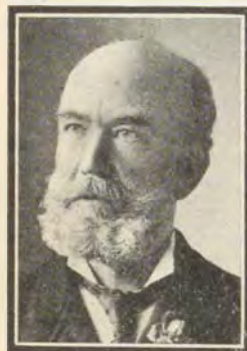
Among distinctively useful workers on organized lines is Francese I. Rogers, who has established a center of the Hermetic Brotherhood at 445 South Olive street. This order considers itself a portion of a great general movement, working toward the ends common to all societies that make for good; consequently a keynote of charity and kindly thought is extended to all persons and societies tending to altruistic and advanced thought.

The brotherhood was inaugurated by W. P. Phelon, M. D., and his gifted co-worker, Mira M. Phelon, in Chicago, about the time Anna Bonus Kingsford began a similar movement in England. The work has been placed in the hands of an executive committee composed of Francese Rogers, Elder Brother of what is known in the order as the Circle of Isis; George R. Tuttle, chairman, and L. A. Darling. As there are members scattered throughout the United States, and in many other portions of the world, it has been decided to form centers from which members can receive some knowledge of what is required to carry out the aims and purpose for which the order was organized.

The general line of study pursued tends toward the inductive system of philosophy as

distinguished from the deductive. Methods used are not those of suppression but substitution, knowing that by persistence in well-doing the higher self is brought into dominance, and the lower into a splendid vehicle through which divine powers can manifest.

The Hermetic Brotherhood believe that through the existence and cultivation of certain finer and inherent forces, intelligent communication can be had with entities of great



Dr. V. C. Lewis.

power and wisdom, who are in possession of vast accumulated experience and insight, who aid, instruct and sustain the work, and are known as the Invisible Section. The Visible Section also sympathizes and adopts many of the teachings of the theosophical movement, and recognizes many other societies and teachers termed "Advanced Thought." Thus, in their studies, members use books written by learned minds throughout the world, as intellectual avenues through which the essential esoteric truths can be procured. Buddha, Zoroaster, and great teachers of ancient Egypt are recognized also, but the instruction of modern days is that Jesus of Nazareth is pre-eminently the Master.

A very important work, quite a distinguished specialized form of instruction, is being carried out at the I You Company School, 107 South Figueroa street. Philip W. Thomson, the instructor, employs models by means of which he demonstrates mathematically the laws of involution and evolution operative through all nature, and culminating in the development of perfected human beings. The geometrical models employed in teaching are truly wonderful. They aid many to comprehend the working of universal order who cannot be fully reached by simply oral teaching. Mr. Thomson is a man of wide experience and a thoroughly devoted teacher.

At Hotel Fleur de Lis, 333 South Grand avenue, we find Miss Ada Belle Stevens, a Boston woman of rare culture, versed in ancient and modern literature and singularly well adapted to individual teaching, as she has studied astrology and other mystic lore, as well as standard classics. Miss Stevens fills a niche in the great army of teachers entirely her own.

A very well-known and much respected lecturer and teacher is Mrs. Elizabeth Dueress, whose center of activity is whole-souled. This energetic woman is a fluent orator and holds large audiences spellbound with her eloquence; she is especially successful in private classes and individual students. Her headquarters are at 711 West Ninth street.

One of the regular established workers who holds a permanent position in Los Angeles, and retains lasting hold upon the attention of the resident population is Dr. V. C. Lewis, whose Bible interpretations excite great interest and throw much light upon many a perplexing problem. Sunday meetings at 11 a. m. held by him in Kramer's Hall are always well attended.

Among curious movements which excite and draw the multitude the Church of Humanity, led by Dr. Levi Dowling, is well to the front. Sunday services of this flourishing society are always extensively advertised, and it is reported that Dr. Dowling treats his congregation to discourses read from the astral records, revealing startling information concerning the period of Atlantis, as well as much more recent epochs in human history.

Among the many important and influential centers of beneficent activities now open in Los Angeles, the Home of Truth, 1327 Georgia street, occupies a highly distinguished and definitely individual place. The work in that beautiful building, which comprises a handsome chapel, seating 250 persons, in addition to a commodious and finely equipped dwelling house, standing in a fine garden, is under the constant supervision of Annie Rix Militz, a woman of strong individuality and marked intellectual ability. It was she who originally started institutions for teaching and healing called Homes of Truth in California. The first was opened in San Francisco in 1887, since when several others have been organized by Mrs. Militz and her efficient workers. The Alameda Home in 1893 was started by Miss Harriett Hale Rix, who is still its directing guide. The Los Angeles Home was opened in 1896, and is one of the largest in the state. In accordance with the principles laid down and the doctrine perpetually expounded, all the activities are supported entirely by voluntary contributions, and seeing that prosperity as well as health is constantly emphasized and the affirmation steadily sustained that there will always be abundant supply forthcoming to meet all needs, visitors are happily greeted with the sight of manifested opulence on every hand as soon as they have entered the hospitable doors, though

no foolish display is made and no wastefulness is advocated. The general atmosphere of the Home of Truth is one of peace and gladness. The air vibrates with helpful healing suggestions, so much so that strangers who cross its threshold, even though unacquainted with the spiritual work accomplished within its walls, quickly feel its soothing and uplifting influence, a veritable baptism of the Spirit. Work and rest are wondrously adjusted. Every day is full of activity, but there is no sense of strenuous rush or frenzied haste. Work is so excellently systematized that perfect order prevails, with the result of unwasted energy. Every Sunday a service is held for children and young people at 9.30 a. m. Devotional service with address at 11 a. m. Lecture at 7.45 p. m. Healing meeting, Thursday, at 8 p. m. Bible class, Tuesday, Wednesday and Thursday, at 10.30 a. m. Private and advanced courses of lessons are given each alternate month on Mondays, Wednesdays and Fridays, at 8 p. m. Every day the rooms are open to visitors from 11 a. m. to 4 p. m., and there are two daily silence services of thirty minutes each at 10 a. m. and 7 p. m. Healing is continually carried on by Mrs. Annie Moore and Mrs. Elizabeth Klosterman. Mrs. Moore takes charge of the Sunday School, Mrs. Klosterman is known as homemaker. James Benear is a very active worker also; his special activities are so numerous and varied that he is called general factotum. Guests and students are usually found residing in the house, and occasionally a patient is received. Nothing can be more enjoyable than the delightful sense of unity which is felt in the reception and dining rooms whenever the house party is assembled in either of these apartments. Though the work of Mrs. Militz and her associates is of a distinctive type "from the standpoint of the Absolute," there is a generous spirit of appreciation of the work of others; the chief object of seeming exclusiveness in methods being to avoid confusing students by presenting diverse doctrines prematurely.

Another school of teaching well represented in Los Angeles is that of the Science of Being, as formulated by Mrs. Ursula Gestefeld. The headquarters of that very helpful movement, which is attracting considerable attention and holding serious interest, are at Citizens National Bank Building, Third and Main streets. Mrs. Gestefeld's works are eagerly read by earnest students who have evidently a desire to penetrate as deeply as possible into the mysteries of the universe. The instruction given at this center is regular and thorough, and

though it has not yet assumed the dimensions of a great popular movement, it is certainly making itself felt as a powerful undercurrent working for the spiritualization of the race.

The Theosophical Society is now quite active and doing effective work in Blanchard building where it has a good library and reading room. Public meetings are held every Friday at 8 p. m., and the rooms are open daily from 2 to 4 p. m. On Sunday mornings the Lotus Club holds its services at which time the young people display their talents and evince much genuine interest in the mighty problems which theosophical students everywhere are endeavoring to solve. A study class for members is held on Wednesday at 8 p. m. In addition to the appointed officers, who are a noble band of devoted workers, there are many members of the branch who devote themselves untiringly to the genial work of entertaining visitors and giving valuable information to all who are seeking instruction. Lecturers of eminence, both men and women from many parts of the world, appear from time to time on this hospitable platform on which topics of great profundity are often elucidated with great ability. Questions are graciously dealt with, and many who visit the rooms express themselves truly edified by the kindly spirit as well as high order of intelligence displayed.

Spiritualistic societies are several in number and have all a good constituency. A large and flourishing organization known as the society of Spiritual Progression meets regularly in a fine hall, 337 South Hill street, where four regular meetings are conducted every Sunday. Lyceum meets at 9.30 a. m., for children and young people. Other meetings are at 10.45 a. m., 2.45 and 7.45 p. m. Outside the city limits is the Children's Fraternal Home at La Crescenta, under the direction of Mr. and Mrs. George P. Sullivan, where interesting and instructive gatherings are frequently held. Children are very kindly treated in that excellent institution which well repays a visit.

In a single article it is impossible to mention all the workers whose name is legion, in this rapidly growing metropolis. My omissions are doubtless more numerous than my mentions, as I have alluded only to works and workers of which I personally know something.

"Exercise the mind with contemplation and the body with action and so preserve the health of both.—Confucius."

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen someone find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the best letter or portion of a letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

—EDITORS.

Success Letter No. 105.

Years ago a wise preacher remarked that, "Peace does not always come to us peace end first," and it might likewise be said with equal truth of success, that success does not always come to us success end first.

It is sometimes difficult to recognize success in the circumstances and events which reach us, nevertheless it would seem that all circumstances and all events may hold success according to the attitude of mind with which we meet them.

We are reminded of the Indian arrow, barbed at one end and feathered at the other. It is the feathered end that is made to take hold of.

If at times our experiences seem to wound instead of aid us, perhaps we are grasping the wrong end of the arrow. We may not be able to alter our circumstances, but we may alter ourselves mentally in relation to them. If we are piercing our hearts with the barb, suppose we try going around and comforting ourselves with the feather end of the arrow.

It may be that we have put forth some earnest endeavor, and thought verily we held success in our hand, when lo! The thing we were holding seemed only to hurt and disappoint. Instead of yielding to discouragement, we should turn our disappointment around and grasp it at the other end, thereby bringing success out of seeming failure. If the "feather end" does not at first quite appear, surely New Thought people know how to visualize it till it does appear.

"Every cloud has a silver lining," therefore, when to the outer eye the clouds look sombre

and forbidding, then should the inner eye concentrate on the silver lining till the clouds are turned inside out.

An old success motto good to learn and frequently repeat as an auto-suggestion is:

"If at first you don't succeed,

Try, try again;

For, if you will persevere,

You will conquer, never fear!

Try, try again."

—EMMA FISK SMITH, Oxford, Mass.

Success Letter No. 106.

What is success?

The attainment of your desires. Then whatever will help in the attainment of your desires tends toward success.

There were three young men in this city close friends; the youngest of the three was firm, self-reliant, gave close attention to details of any matter that came before him for consideration. While still young he set before himself a definite aim, to control a business of his own, to which he persistently adhered. The same quality of persistence has shown itself in everything he has undertaken. Today that man is the head of a successful manufacturing business, built up by his energetic work and attention to business. He has filled the highest office in the gift of a fraternal society, and represents a section of the citizens in the city council.

The elder of the three, a good workman without decided ambition, yet with a quiet, steady persistence in following out the work in hand to its perfect completion, is today a partner and mechanical superintendent of another successful manufacturing business.

The other young man, a good-natured, easy-going kind of fellow, had no definite aim. A good workman, but without persistence in following up his work thoroughly, though not without backbone when questions of right or wrong were presented to him in definite shape, was always willing to be led, rather than to lead; to follow out some other persons suggestions rather than his own ideas. This man knocked about from one shop to another, making a bare living, the blues and blue ruin staring him in the face whatever way he turned. Started business for himself ten years

ago, when things seemed to go from bad to worse.

Five years later began to study new thought teachings, and after awhile he decided to apply its principles to his daily business life. Today he is bright and cheerful with a good business connection, and is just now extending his shop to make room for the increasing business.

Definiteness of aim, persistence in attention to both principles and details, a firm faith in yourself and also in the Infinite Spirit of Love, which enfolds and sustains you will bring success.

Success Letter No. 107.

To be glad of life because of its opportunities; to see in all its sorrows and disappointments needed lessons; to go out upon the mountain top under the blue sky and grow in harmony with nature's song; to go among the crowded streets and feel your heart beat close to the hearts of your brother men; to go home to the stillness of your closet and become conscious of the Divine Presence within you; to develop your one and your two and your five talents every day and every hour as fast as the light is shown you; to lie down at night without fear or worry, knowing that He has given His angels charge over you to guard your sleep—these things make for success!

Nowhere along the way can you put your finger and say, "Here it is," or "There it is," for "Lo, the Kingdom of God (which shows itself forth in success) is within you."—MIRIAM HUBERT.

Success Letter No. 108.

We must feel that about everyone is doing his best, up to the light he has. Now, shall we help or hinder him? And the greatest thing we *can* do is to be brotherly in word, action and thought.

Throw out a "good feel" to everyone with whom we come in contact. At the same time be able to transform an evil thought or action when it strikes us into good ones, and do this by our own conscious effort, realizing that we have the power to thus transmute evil into good: Changing its vibrations, we become a *saviour of the world* to just that degree.—W. W. LUDLOW.

The prize winner for February is Ida M. Pierce, Worcester, Mass., writer of Success Letter No. 103. She earns it by unanimous vote, and her letter is worth reading twice. Thank you, Ida. Where shall we send your two subscriptions?—E. T.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desires except all the world share with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought *only*; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every Creature.—THE EDITORS.

* * *

Key thought for daily meditation:—

"I have said that the soul is not more than the body,

And I have said that the body is not more than the soul,

And nothing, not God, is greater to one than one's self is,

And whoever walks a furlong without sympathy walks to his own funeral drest in his shroud,

And I or you pocketless of a dime may purchase the pick of the earth."

—Walt Whitman.

Little Visits

A Cozy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

About Helen Wilmans and Diet:—

I am interested in the life and work of Helen Wilmans, and still more interested in the Truth, therefore I am writing you my viewpoint of the matter as you as a teacher have a right to know the whole.

To introduce myself, I was a devoted Methodist from the age of eight years to twenty-eight, then an old school nurse "Watching the stars out by the bed of pain," and piously ascribing it all to God. Dio Lewis first opened my eyes as to hygienic food, clothing, and ventilation; then hygienic studies and "rash experiment" did prove to me that I could do more for a patient by plain, natural, common sense treatment without medicine than with it.

Then in 1887 I married a big-souled English clergyman, joined the W. C. T. U., and worked in their purity and scientific cookery departments under Rose Woodallen Chapman's magnificent mother. I read Tokology, became a vegetarian and a sound well woman, and there Helen Wilmans found me when she and her beautiful husband came to Florida. I loved them devotedly, and my husband was "big enough" to like them very much, though he did not care a rap for their philosophy. I took *Freedom* and devoured Helen's writings, but during a term of Mental Science lessons, which Mahorney also attended, we had a little tilt over scientific cookery, during which Helen remarked, "I rather a pupil would live on black coffee than bother her head about what she eats." I found she could not or dared not catch my point of view, i. e., that one could control himself when using plain food, etc., easier than when living in ordinary conventional ways, and be rid of the burden and waste of time which they involve.

I felt very badly about it as it showed her limitation on that side. I tried very hard to show her and Colonel Post this truth, but no use, she was jealous of it. I find in my notebook my sarcastic summary of the result of the discussion, in which I was very decidedly worsted, though not convinced. As follows:

"In order to become perfect we must take things as they come and antagonize no one. If society declares that a number two shoe is beautiful and a number five abominable, wear the number two and never mind the pain. Rise above it. Make your feet subservient to your will, and they will soon adjust themselves to the amount of space your reason gives them. Practically Mental Scientists must beware of sanitary measures because they enslave and hold us down to materialism. It is better to drink black coffee, strong tea and whiskey, than water, and we should always choose fried ham, mince pie, rather than bread and milk,

especially whole wheat bread. It is the same with corsets, other people live in them and we can. Breath is very good but we can live without it. All these things are on the lower plane." She laughed at this summary of the previous lesson but made no objection to it.

Helen Wilmans Post was born June 14, 1830, according to Solar Biology. Earth in Gemini—Moon in Aries—Mercury in Gemini—Venus in Leo—Mars in Cancer—Jupiter in Cancer—Saturn in Aquarius—Uranus in Leo. You can see by this she was an extraordinary character, and just the opposite of what her enemies said of her. She was a "mother-hearted woman," one who was generous to a fault, and *loved to give*. It is a question if she could have reached any special eminence in Mental Science, if she had spent her time to investigate along Alice B. Stockham's lines. We need us all.

Col. C. C. Post was born May 16, 1846, Earth in Taurus—Moon in Aquarius. So far his horoscope was same as that of Francis Schlatter, born ten years later. At the time of the Populist activity, Colonel Post was a candidate, and of course I went whenever he spoke. He was very much in earnest about what looked to him like a great reform from the graft-rule. His last speech where he withdrew in favor of the Democratic candidate, though it was against his own judgment, seemed to me at that time the most Christly address I had ever listened to. Another incident in his life seven or eight years later: I met him at a dance and was quite shocked to see him looking very ill. I asked him point blank what was the matter. He assured me he was all right. I told him I knew to the contrary, and he might as well tell me as to have me guessing all around or inquiring. Then he told me that he had two hemorrhages of the lungs, but he did not want any one, especially Helen to know it. He insisted he knew enough of the law to put himself in order. I urged him to drop his whiskey and cigars, which he did partly for a time. He danced nearly every time, and went right on with his work, but though he worked incessantly and bravely to my eye he never did quite recover his color or outlines. Mrs. Post's horoscope gives her a very strong character, and who can decide just the combination of cause and effect which began with the three days' fast with which she commenced her Mental Science career, and ended in the government persecution at the close? I who have known them intimately all these years do know they tried to carry too many burdens, instead of as St. Paul said, "Lay aside every weight." Still Helen Wilmans loved and lifted humanity, and she will be held in loving remembrance when the postmaster general and his smallnesses are wiped off the slate of human remembrances.

I suppose there are but few in this country but know of John Brown and his martyrdom, but how many even of *Nautilus* readers—than whom no more intelligent body can be found—how many can recall the name of the judge who pompously sentenced him to be hung, expecting thereby to put an end to the troublesome abolitionists, and their doings forever?

Now, dear Mrs. Towne, I want you to know these things about these eminent Mental Science people, that you might not get discouraged in your work. Of course they did their very best according to their light, but when they were sick they sent for an old-fashioned allopathic doctor, and they boarded at the Colonades—originally designed for a co-operative housekeeping club, and ate all the horrid messes, including wines and liquors, and he smoked half his time the strongest cigars, so that we who know that the universal spirit of life will work according to his law, need not become discouraged at the outcome. Still we must remember that Helen might not have reached quite as far in her particular direction if she had been an all-arounder-like-you. Now please don't think me ungrateful to her for the light she did shed on me.—N. E. ARNOLD, Hardwick, Vt.

From a New Contributor:—

Yes, I am a Theosophist, and a New (old) Thoughter, and a Cosmic Philosopher, and a Bahai, and all other good things. For you know as I do that truth has many garbs of varying colors, and because she wears a blue one today we should not condemn her for putting on a gray one tomorrow, nor can I condemn my friends because they are color blind and call them all gray.

As you see I am an artist and a teacher of the crafts, and things appeal to me in types of color and usefulness. Things that haven't much color have lost their spiritual value, and what isn't useful hasn't much economic value. So, I put them together, even in foods. In my teaching experience, I was immediately thrown on the "Boarding House," also I began to study foods and food values, ten years ago. I experimented on myself and others; I got hold of everything I could find on the subject from Government Reports to Occult Treatises. I have gone many miles to talk with individuals on the subject, and so have got together a few ideas which I realize are very inadequate to the subject. I am working for fundamental laws and for specific instances of the effect of foods on the body, mind and soul. I am only a student of these things and know very little.—FRANCES H. LYON, Brooklyn.

From a Southern Woman:—

So you think that our "has been" condition of the South is not due to our labor, do you? Well, if you came here and tried it for awhile you would change your mind. We Southerners are not prejudiced against the negro—they are lovable and good-natured in most instances, but they are thriftless—hopelessly so. High wages make them more so. If they get a dollar a day, they will work only one day or two at most, in a week. If you pay one fifty dollars a month, he will work one month and hibernate the rest of the winter. I knew an old darkey to go into winter quarters on \$13.00 made in the summer, not working any more until the following year. He invested his \$13.00 in a cheap suit, a cheap pair of shoes, meat, meal, and some cheap coffee. He lived

with an old woman, doing chores for room rent and for the privilege of baking in her oven. In order to get the housework done, I have to have four servants, to stay a little while each. They will not come early, or sleep on your premises, being sociable. So one comes for late breakfast and is paid by the hour and leaves, another gets middle of the day dinner and leaves, still another gets supper and another cleans up, while a man attends to the horses and cows. This plan seems to me a solution of the servant girl problem. They will work a *little*, just enough to live on in the simplest manner. They can not or *will* not stand cold—and to sleep with an open window—they would as soon take arsenic. They are lovable, but are a great hindrance to our development in the South. Another reason of our run-down condition as compared to New England is that our country is not so thickly settled. It is easy to keep ten acres "ship shape" but rather hard to keep five hundred acres trim.—MRS. JAMES D. MASON, Gladys, Va.

The Wine Question:—

I noticed an article on liquor in the January *Nautilus*. It appears to me that Jesus taught the higher law of transmutation, which law must be fulfilled. You may call it reincarnation of thought, or transformation, the law I have been trying to have our new thought people see, the principle of which is non-resistance. For if God is all in all, and we His sons stand at the head of creation, let us create a love vibration in the liquor that will help to build new brain cells into the person who drinks, instead of the destructive ones we have helped to build in the old way of thinking. For God will rule until every knee shall bow, and the world recognizes the true Principle of Being. There will be nothing to resist, but there may be a falling away of the desire. I cannot say but believe every soul will have gained its mastery. When we see the unity of all things, even liquor, and how things are being *acted* upon, we must speak from the higher plane of being, we raise the vibration to its spiritual plane through man's recognition of the one-ness, as the sun, "pure spirit" is incorporated into the wheat, rye, corn or grape to cause life and growth. This is the law of attraction. "Love's operating on all planes and waiting to be transformed to its higher plane through man's recognition. We are continuously all building, so let us build with truth statements.—C. L. W.

**"Fight not against thy sins, my child!
Better, remember what thou art—
A soul, joined to the living God:
His offspring, from whose boundless Heart
Forever flows into thine own,
Strength, wisdom, truth and love supreme;
When thou rememberest this, dear one,
Where are thy sins? Thou didst but dream!"**

—Mary Putnam Gilmore.

THE FAMILY COUNSEL.

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
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CONDUCTED BY ELIZABETH TOWNÉ.

In this department I will try to reply to the too many odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

ELIZABETH TOWNÉ.

A SUBSCRIBER.—Read over and over the directions I gave in an editorial "To Those Who Love Unreturned," page 10 of February *Nautilus*. The good old-fashioned "Not-my-will-but-thine-be-done" state of mind, with plenty of work and belief in the better things, constitute the only successful healer of the love-lorn. Tell yourself you will surely recover and be glad of it all, and then do your best to act and feel so. Practice and time do the rest.

J. S.—Do you really want to be cured of nervous prostration? Or do you merely wish it? Are you willing to work for health? Or are you, like Naaman, merely looking for someone to "strike his hand over the place" and "recover the leper" without effort on your part? If you really want freedom from nervous prostration get my Four Lessons on the Realization of Health and Success and follow the directions faithfully and persistently. Full breathing alone will not entirely cure nervous prostration; but full breathing rightly and regularly applied, coupled with steady thinking and steady, regular physical effort, plain eating and thorough mastication will. The Lessons tell you how to do it. You are splendid to cure yourself of consumption by full breathing, and I know you can heal yourself of nervous prostration too, if you really choose to, and persist.

C. C.—The best thing you can do to help out in such a case is to affirm positively and repeatedly the things you desire to see manifest. Do this at stated periods every day, and between times forget about the undesirable things as completely as possible, and act as nearly as you can as if the good things were already manifest. Every minute of thought and gossip you devote to the evil conditions simply intensifies those vibrations. In other words, you help the whole town to be like what you think they are. Think hard on more desirable lines—start the thought vibrations for desirable things, and keep them going. And don't on any account believe in such a back-number theory as wholesale degeneration! The world is evolving, your town along with it. You have been so hypnotised by the evils, your thought space so filled with it, that you overlook the thousands of signs of life and growth all about you. Wake up and look for

the good! Change your thinking and get your eyesight! You remind me of the woman who, walking through a lumber yard exclaimed with a shudder, "Oh, dear, just smell that awful, stagnant river!" Her friend replied, "No, thank you, I prefer to smell these lovely fresh cut pine boards."

S. J.—It seems to me you are not quite frank in your statement of the case. If two old friends desired a meeting, if both were willing, there could be no inharmoniousness between them when the meeting at last took place. But if it were a case of one of the two being anxious and insistent for a meeting, and the other rather opposed to it, or at least negative about it, the anxious vibrations would be quite sure to carry forward through the delayed meeting itself. In other words, it looks to me as if you practically forced a meeting with this friend; you didn't wait for the friend and circumstances to agree with you. So the meeting itself was not the harmonious agreement you desired. Such forcing of conditions always results inharmoniously. Never urge a meeting or an action upon another—you will be disappointed if you do. When you desire a thing make it known gently, not urgently, and then possess your soul in patience and let THE SPIRIT bring about the desired thing—instead of trying to bring it about yourself. Be still and know that if the desired thing is the blessing you think, it will surely come. If it is not what you think it won't come. If you insist upon it, it may come. But you'll be sorry! The mental attitude of faith, peace, good will allows every good to come, and keeps away what is not good. And remember—what is not good for you today may be very good next week, or next year.

A. K.—My dear little girl there are tens of thousands of letters received at this office! If I had nothing else to do but write, and this department were fifty times as large as it is, I couldn't begin to answer directly and in detail all the questions that are asked me! And it is unnecessary, because hundreds of people ask the very same questions over again, and one reply from me has to do for all. Probably the question you asked has been answered, either in this department or in editorial or article. All of my writings are suggested by questions from somebody or other!—and if you read faith-fully you will surely find somewhere the answer you need. Unless you happen to be one of those who ask catch questions, not because they really want to know the truth about something, but because they want to see what I'll say. Even catch questions I answer sometimes, if they are good

ones, and I can hang a good lesson thereon. But *Nautilus* is not run for argument; it is an exponent of truth as we see it, expressed for the benefit of those who want to know truth. If your question was of the sort that I am always ready to answer, questions on practical living and healing, and has not yet been answered to you or somebody else, it is because your letter still reposes with *hundreds* of other to-be-answered ones, in my question file, waiting its time! If it is something you feel you really need an answer to, write it again and remind me of this item—which is written for all our readers. And please don't let this keep you from writing letters to me! Ask questions, answer mine, make suggestions and remarks! It won't be first come first served in this case; the last is just as liable to be first and the first last. I am no respecter of persons, subscribers or not subscribers; I answer the questions in order as they appeal to me, no matter who asks them!

R. W. B.—Oh, nonsense!—you are merely self-hypnotised with thinking about your bad points. Practise improving your weak points, and you will come out alright. You can't make me believe that a boy who can write a neat, carefully punctuated letter like yours can't concentrate his mind sufficiently for all practical purposes. As to being absent minded and easily distracted, everybody is troubled more or less the same way. The only difference is they think little or nothing of it and keep on trying, while you think a lot about it, and such thoughts make you despairing and dull. Quit it! Begin to praise yourself to yourself, and keep on doing the best you can. Insist to yourself that you are alright and doing better every single day. INSIST upon it, and don't for a minute look around to compare yourself with what anybody else is or does. Just wake up and do your best in your own way. As to people avoiding you, if they do avoid you—and I would just as soon think you merely imagine it—if they do avoid you it is because you think so much about yourself, and are timid and constrained. This makes others feel that you are uncomfortable and so they are uncomfortable and want to get away. Just you let go and be your own self, forget yourself and enjoy the other fellow and he will soon begin to enjoy you. As to a hypnotist helping you, he might, if you can find a wise one. But you can do it yourself better than he can, and keep your money. Read this answer of mine—the first half anyway—about four or five times a day for the next month or two; read it carefully and tell yourself emphatically that what I say is so, and you are going to do it all and come out right, so there! Say it over positively, several times and then forget it and yourself, and get interested in doing your work as well as ever you can. Do this especially the first thing every morning and the last thing every night. Never mind the ups and downs, keep at it. And don't allow yourself to think anybody avoids you, or thinks poorly of you, and insist on always thinking well of yourself. Don't watch for improvement, but keep at it. After months you will feel and see decided improvement.

The Way the Wind Blows

Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it! Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

The *Chicago American* for December 20, and the *Chicago Tribune* for December 21 contain some interesting pictures and articles about "Chicago Baby Hercules." His name is Leland Anderson, age four and one-half months and his parents are Professor and Mrs. L. H. Anderson, physical culturists, vegetarians and new-thoughters. The baby never saw a sick moment, never cries, sleeps out doors, dotes on cold water baths and does daily stunts with his father's cane for a bar. His mother is lovely, if the photographer can be trusted. Professor Anderson sent the newspaper clipping to us, so he must be proud of 'em. And I am telling you about it as one of the signs that show plainly the way the new thought winds are blowing. This reminds me of two lines from Whitman:

"Now I know the secret of the making of the best persons;

It is to eat and sleep with Nature, and to live in the open air." —(Editor).

Here is a note from a New York friend who says, "If 'The Witching Hour' is playing where you can go to see it, do go. You will be just as much delighted as with 'The Road to Yesterday.' It takes in telepathy, hypnotism and new thought. The phrase 'As a man thinketh so is he,' is repeated several times, and from remarks I heard from some persons near me I could see they learned something new!" I pass on this letter as a suggestion to all our readers. John Mason in "The Witching Hour" has been running in New York at Hackett's for many weeks. Ella Wheeler Wilcox went to see it and next day wrote me, "It would pay you to come to New York just to see this play." Maybe we will go! Don't such plays as these show plainly which way the wind blows these days?—E. T.

"The extent to which socialism is gaining headway in England may be judged from the fact that for some time the London county council has granted the use on Sundays of its school buildings in various districts to the socialists, who hold what they call a Sunday School service for children. At these meetings there are little exhortations, preaching wisdom, bravery, kindness, justice, courtesy and socialism. No reference is made to religion. The children are told about the duties of citizenship, but nothing is heard of biblical stories."—Clipped.

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—"The Sixth Sense," by Frederick Fletcher. An interesting book on the development of clairvoyance, clairaudience, etc., etc. 144 pages, cloth. Price \$1.50. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., England.

—"Your Lucky Days," Derolli's Annual for 1908. Published by The Fiduciary Press, Tacoma building, Chicago, Ill. Price, 10 cents. All those interested in astrology will find this a help to a sane and simple understanding of its claims and limitations.

—"Science—The Mind; Revelation—The Heart of God." "An outcome of all the creeds." By J. W. Barwell. Jacobs & Holmes, publishers, 167 Adams street, Chicago. Price, 25 cents. A dainty little paper-covered book, done in two colors and artistically initialed.

—"The Public Ownership of Public Utilities," (with valuable statistics and argument) will be considered a veritable slogan to those convinced that public ownership is the next step in industrial progress. By Ex-Senator R. A. Dague, 638 N. Fife street, Tacoma, Wash. Price, 10 cents.

—"The Wonderful Wishers of Wishing Well," by Annie Rix Militz, is a little 25-page book of new thought fairy tales, very prettily told. Only three of them; but if you read one you will not stop until you have read them all. Published by The Absolute Press, New York. Price, 15 cents.

—"The Specific Image Treatment," being number three in "Practical Health Series," by Leander Edmund Whipple, Metaphysical Pub. Co., 500 Fifth avenue, N. Y. A 22-page pamphlet (price 10 cents), dealing with the imaging faculty as capable of both causing and curing specific diseases, through "mental pictures."

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—"Thoughts on Education," by Thomas T. Watts, Highland, N. J., is a little 80-page,

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paper-covered book that cannot fail to interest all those who have the education of children at heart. Development first, training afterward, is the key to all true growth, and this educator has sense enough to see it and say so. No price given; probably 25 cents.

—"Heaven and the World of Spirits and Hell," by Emanuel Swedenborg, is a 10-cent book of 500 pages, put forth by Swedenborg Printing Bureau, 16 Arlington street, Boston, in its work of propaganda. To the thoughtful mind it is curious to note how the words of this great seer permeate more and more the scientific and religious teachings of the modern world.

—"New Thought Healing with Advice to Patients—Instructions to Healers; Going Into the Silence," by Julia Seton Sears, M. D. This is a 20-page, paper-bound book, containing a series of very helpful chapters to patients and healers alike, and well calculated to attract both skeptic and believer to the new thought method of the treatment of the sick. The Sears Investment Co., publishers, Boston, Mass., Huntington Chambers.

—Here is the first copy of the new \$1.00-a-year *Columbus Medical Journal* (44-48 West Broad street, Columbus, Ohio), just started by our old friend, C. S. Carr, M. D., who used to edit *Medical Talk*, and was later connected with *Health*. The new journal looks like the old *Medical Talk*, but is a little larger, and handsomer. May it "Help Every One," itself included.

—"American Prohibition Year Book for 1907," Lincoln Temperance Press, 92 LaSalle street, Chicago, Ill. Price, 15 cents. Its 96 pages are crammed with facts, quotations and illustrations showing that the question of the legalized liquor traffic is assuming proportions of a vital issue throughout our states, noticeably in the South and in the constitutions of our new sister states.

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—Among the most significant articles in current magazines are these: "The Evolution of Life," Percival Lowell, and "Sense and Sensibility," Helen Keller, and two articles about the dog "Roger," in February *Century*;

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"The Divinity of Business," Elbert Hubbard, March *Cosmopolitan*; "The Fight for the Forests," Stewart White, and "The Open Road," David Grayson (author of "Adventures in Contentment") in January *American*; "Rudolph Spreckels, a Business Man Fighting for his City," Lincoln Steffens, in February *American*; "Mary Baker G. Eddy," Georgine Milmine, "The Social value of the College Bred," William James, and "The Psychology of Wild Animals," William Hornaday, in *McClure's* for February. Read them all! Professor James intimates in that article in *McClure's* that we can all get the equivalent—or better—of a university education out of good magazines. Don't let's miss the best!

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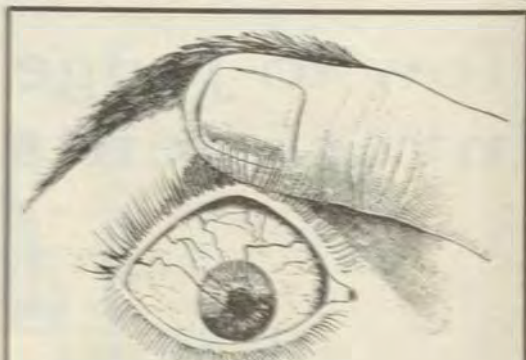
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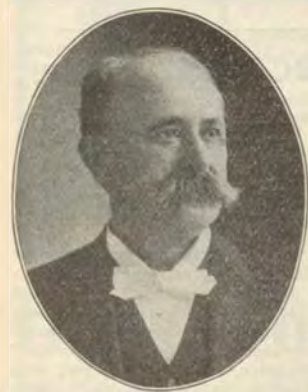
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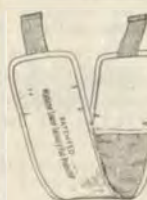


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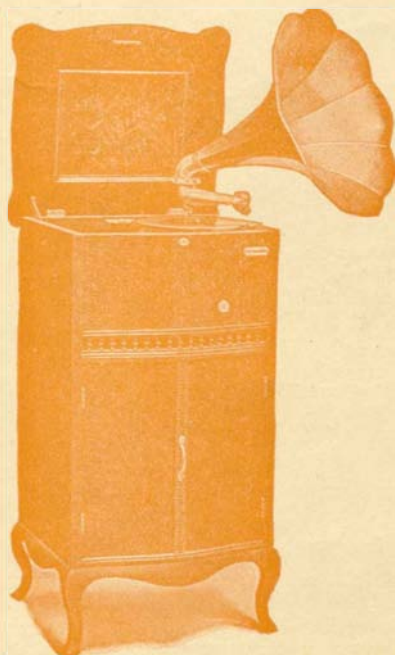
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